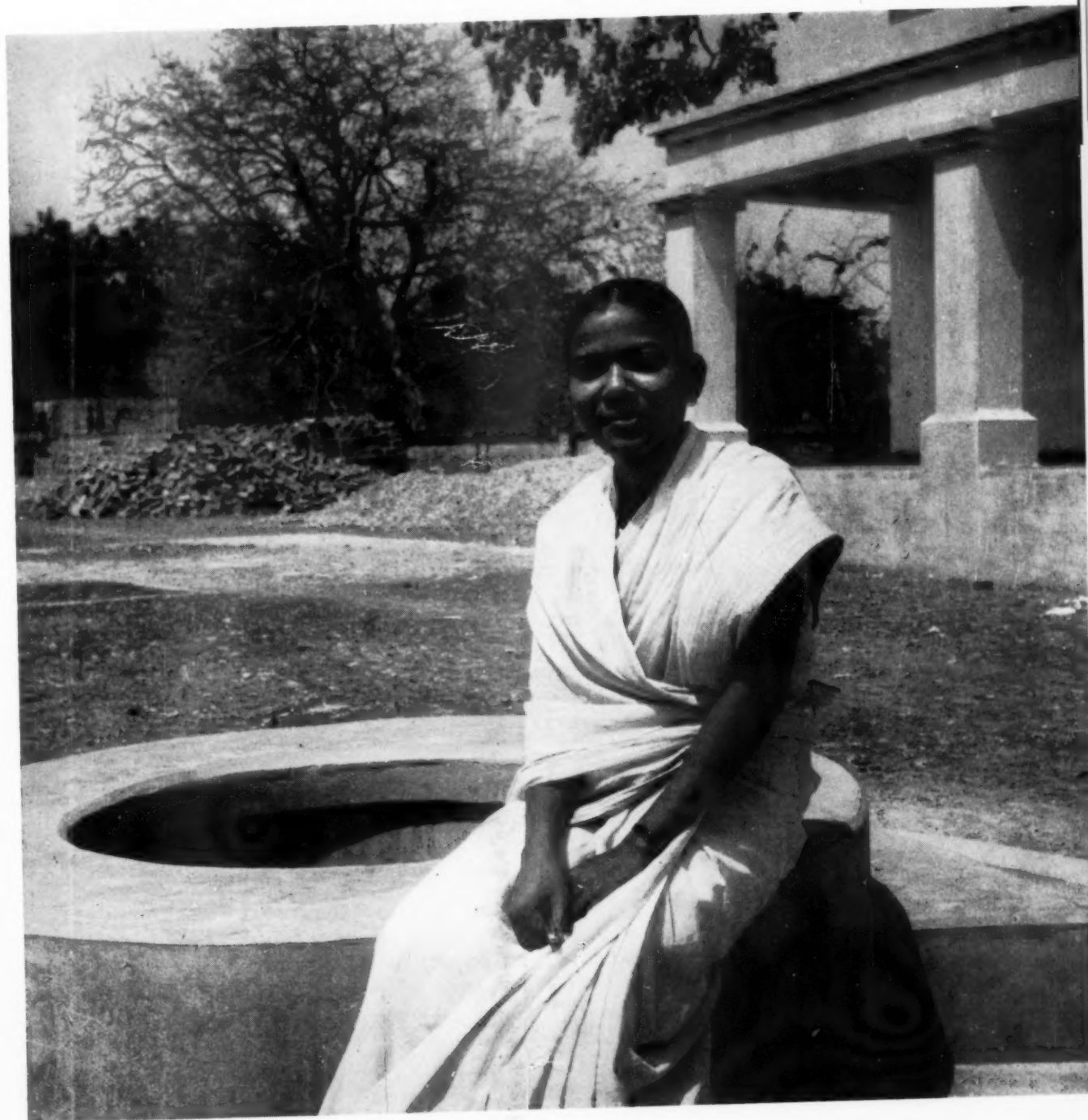


MISSIONS

An International Baptist Magazine



JUNE 1959

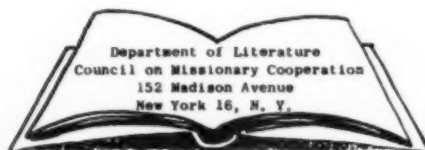
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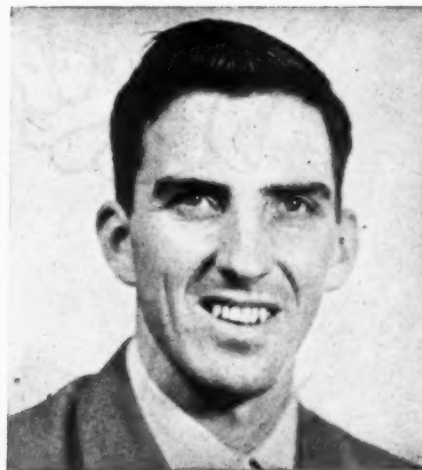
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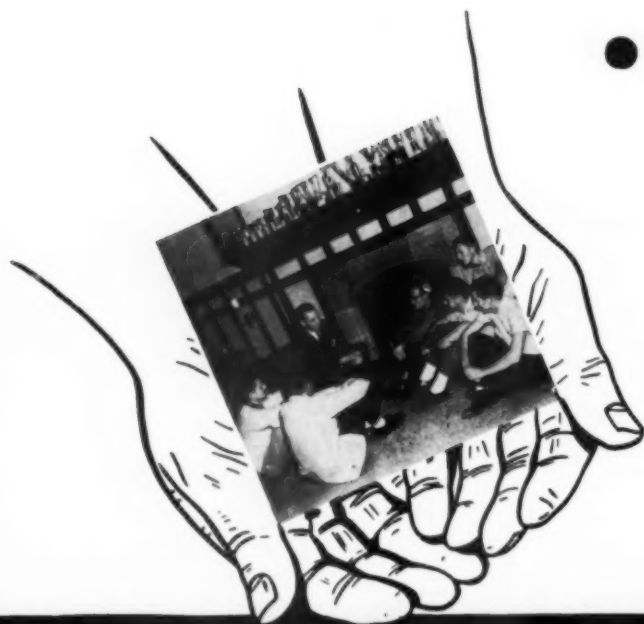
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rhands ...

MISSIONS

An International Baptist Magazine

Vol. 157

June 1959

No. 6

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

JOHN C. SLEMP, Editor

WILLIAM B. LIPPHARD, Editor Emeritus

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Who's Who IN THIS ISSUE

GLENN H. ASQUITH is minister of the First United Baptist Church, Lowell, Mass.

EDWIN A. BELL is the European representative of the American Baptist Foreign Mission Societies.

CLIFTON R. BOHANAN is minister of the Genoa Baptist Church, Genoa, N.Y.

GLENN F. BOICE is an American Baptist missionary in the Philippines.

RUSSELL E. BROWN is minister of the Immanuel Baptist Church, Rangoon, Burma.

BERNICE G. COFER is secretary of the department of Christian Friendliness, American Baptist Home Mission Societies.

MARY L. FARNSWORTH (Mrs. Rolland E. Farnsworth) is chairman of leadership education, Central Baptist Church, Spokane, Wash.

MARLIN D. FARNUM is the administrative secretary for India, American Baptist Foreign Mission Societies.

RAYMOND P. JENNINGS is an American Baptist missionary in Japan.

MRS. WILLIAM LAW is a doctor on the staff of the medical college, University of Rangoon, Burma.

RUTH SWANBERG ROHLFS (Mrs. Marcus Rohlf) is national vice-president of Christian training, National Council of American Baptist Women.

ROBERT SOMMERVILLE is the newly appointed representative to work with university students in France.

FLORENCE STANSBURY is director of missionary and stewardship education for children, The Board of Education and Publication, American Baptist Convention.

AARON F. WEBBER is field representative of the division of Latin America, American Baptist Home Mission Societies.

The Cover

Seated on a well curb at the Girls' Junior High School, at Bhipore, in our Bengal-Orissa Mission, India, is Headmistress Phulmoni Murmu, who is now on leave for advanced study.

Picture Credits

Cover, John C. Slemp; p. 7, Baptist News Service; pp. 18-19, Marlin D. Farnum; p. 22, Pruden Studio; p. 23 (right) Jack Butler.

Missionary MILESTONES

Died

Ida W. Davis, missionary to Burma (1920-1934), in Newark, Ohio, May 1, 1959.

Furloughed

Gertrude P. Bloss, from Japan; May A. Coggins, Dolores M. Logsdon, from Philippines; Rev. and Mrs. Joseph Forcinelli, Dorothy M. Wiseman, from Belgian Congo; Rev. and Mrs. Frank E. Reynolds, from Thailand.

Retired

Chester A. Bentley, missionary pastor at Crow Agency, Mont., for thirty-five years; Leola Black, special missionary in Southern California; Lem R. Carter, director town and country work, Washington Baptist Convention.

Leave of Absence

Elaine Brinton, missionary nurse, Managua, Nicaragua.

Resigned

Kenneth Armstrong, Spokane, Wash.; Raymond M. Benhardus, Culbertson, Mont.; George J. Bennett, central representative for the Home Societies; Roland Boutwell, Boston Bethel Christian Center; Phyllis Browning, Cordova, Alaska; Robert Chidister, Godfrey Baptist Church, Godfrey, Ill.; Charles H. Collier, First Baptist Church, Tioga, N.Dak.; Loretta Ems, Brooks House, Hammond, Ind.; Harry Howard, Memorial Park Baptist Church, Caldwell, Idaho; C. Dwight Klinck, director United Christian Centers, Sacramento, Calif.; E. Alexander Lambert, Immanuel Baptist Church, Minot, N.Dak.; F. E. Lewis, Janesville, Nev. and Susanville, Calif.; Robert Middleton, church-extension pastor; Ezequial Palacios, Mexican Baptist Church, Yuma, Ariz.; A. Howard Plummer, River Ridge Baptist Church, Spokane, Wash.; Harry L. Smith, educational-center, missionary, Kansas.

Churches assumed self-support: Donald Brown, West Alameda Baptist Church, Denver, Colo.; Ivan F. Estes, First Baptist Church, Linda Mar, Calif.; William D. Ferguson, Portola Baptist Church, San Francisco, Calif.; Roy E. Johnson, Lake Park Baptist Church, St. Paul, Minn.; Douglas L. Siden, Shoreview Baptist Church, San Mateo, Calif.; James L. Young, Seaford Community Baptist Church, Seaford, N.Y.; Lowell E. Young, Willow Run Community Baptist Church, Willow Run, Mich.

June, 1959



Franklin College is observing its 125th anniversary from this June through Commencement in 1960. In this age of automation, cold war, missiles, and revolts for freedom, Franklin College continues to foster the intellectual and spiritual growth of men and women whose leadership under God will help to bear light to darkness, wisdom to ignorance, understanding to confusion, courage to fear, love to hate, order to chaos.

In June, 1958, Miss Betty Smith was graduated from Franklin *summa cum laude*. Here she receives a coveted scholarship trophy from Dean R. G. Brooks. Her other honors: Gold Quill Leadership Trophy, a Music Merit Award; membership in Alpha, Kappa Delta Pi, and Theta Alpha Phi—scholastic, history, and dramatics honoraries; and election to "Who's Who in American Colleges and Universities."

In March of this year, Betty was granted a Fulbright Scholarship providing a year of graduate study in England, while on leave from her duties as a teacher of English and sponsor of dramatic activities at Franklin High School. In the words of President Harold W. Richardson, "We believe that Franklin College encouraged and helped to develop the competencies of such a student as Miss Smith. We welcome students of distinction and high purpose."

For further information, write

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Newsbriefs

Lipphard Upholds Freedom of the Press

Religious magazines are too timid in speaking out on social issues, especially world peace, civil rights, and religious freedom, charged William B. Lipphard, editor emeritus of *MISSIONS* magazine. Dr. Lipphard spoke at the 40th annual convention of The Associated Church Press, meeting April 1-3 in New York, N.Y. He called on the editors to defend editorial freedom and "realistically interpret major issues from a moral and spiritual point of view." He was re-elected part-time secretary-treasurer of the A.C.P., which represents 156 Protestant and Orthodox publications in the United States and Canada, with a total readership of fifteen million. The newly elected president is Benjamin P. Browne, of Philadelphia, Pa., executive director, division of Christian publications, Board of Education and Publication.

Convention to Receive Reorganization Recommendations

A recommendation from the commission on evaluation and recommendation to be presented to the American Baptist Convention delegates at Des Moines, Iowa, involves creating a 125-member Executive Council for the convention to replace the present General Council, the Council on Missionary Cooperation, and the staff committee on program coordination. No action is expected on this proposal until the 1960 convention. The proposed Executive Council would carry on the idea of the "convention between sessions," which is now the General Council's function. It would include fifty-six voting members carefully chosen to represent all geographical areas and all phases of convention work, and sixty-nine non-voting members. The proposed reorganization would put policy-making and fundraising personnel together in one council. The council would be divided into committees corresponding to the divisions of convention work, such as business administration, unified program development, benevolence promotion, ministers, laymen, and women. Division directors would be ex-officio council members.

A.B.H.M.S. Forms Extension Corporation

The American Baptist Extension Corporation is a new organization set up to lend money to new churches, homes, and hospitals. Sponsored by

the American Baptist Home Mission Societies, the new corporation has a thirty-two member board composed of eighteen appointed by the Home Societies, eight by the General Council, three by the Ministers and Missionaries Benefit Board, two by the American Baptist Foreign Mission Societies, and one by The Board of Education and Publication. Any Baptist church or philanthropic organization can invest money in the new corporation at regular interest rates. Outright gifts will also be accepted. In turn, the Extension Corporation will make loans to church-extension projects, homes, and hospitals, also at regular interest rates.

Congolese Nationals Ordained

Two Congolese nationals were ordained as Baptist ministers, recently, for the first time in the history of American Baptist mission work in the Belgian Congo. They are Jean V. Lubikulu, pastor of a Baptist church in the capital city of Leopoldville, and Colon Kapini, a regional school inspector and church adviser. Although there are more than fifteen hundred Congolese pastors, catechists, and Bible women working with the fifty-five thousand members of the American Baptist-related constituency in the Congo, until now none of them had been officially ordained. Some pastors had been commissioned to administer ordinances, with the approval of the local church. These two Baptist ordinations are expected to be the first of many in the near future, because an increasing number of Congolese Bap-

tists are attending the Bible Institute Kikongo, and the interdenominational Pastors and Teachers School, Kimpese. The three-year course at Kimpese is the highest level of Protestant theological education available in the Congo. It was not until 1958 that the first Congolese related to the American Baptist mission were graduated from this course at Kimpese.

Architect Selected For Headquarters

Roy I. Madsen, project coordinator for the headquarters building committee of the American Baptist Convention, recently announced the selection of Vincent G. Kling, of Philadelphia, as the architect who will design the buildings to be erected at Valley Forge, Pa.

Indian Art Revived

The rare art of the Indian American, once painted on buffalo hides in dried clay, is being revived by a talented group of modern Indian Americans, according to a recent article in the international edition of *Life* magazine. Three of the four artists whose work is featured in the *Life* article have been associated with Bacone College, the American Baptist junior college for Indians, in Bacone, Okla. The three artists are Dick West, Bacone graduate, and now head of its art department; Woodrow Crumbo, former director of the Bacone art department; and Cecil Dick, a former Bacone student. Bacone College is the only institution of higher education in the world for Indian Americans



At a luncheon in Philadelphia, Perc C. Sorenson, chairman of the board, presents a Polaroid camera to Grant F. Anderson in appreciation of his contribution to the growth of the American Baptist Assembly, Green Lake, Wis. Looking on are Mrs. Anderson and Richard Hoiland, assembly executive. Dr. Anderson had been associated with the assembly since 1950, and since 1956 had been executive director. Since February 1, he has been the associate executive secretary of the New York Baptist City Societies

exclusively. Founded in 1880, by the American Baptist Home Mission Societies, it is also the oldest college in Oklahoma. As a fully accredited junior college, it prepares Indian Americans for vocations or for entrance into senior colleges. It currently has 192 students, members of twenty-nine tribes from about twenty different states.

Intern Program To Train Missionaries

Forty-five positions for American Baptist home missionaries are now open, but very few candidates with the necessary qualifications are applying for them, according to a report by Paul O. Madsen, director of the division of church missions of the American Baptist Home Mission Societies. A high degree of specialization is becoming necessary for mission workers in our changing culture, and qualifications are necessarily high. All men appointed by the Home Societies



Gardner C. Taylor and Lois Anderson leaving National Broadcasting Company studios, New York, N.Y., after Dr. Taylor had recorded sermons for 'National Radio Pulpit,' to be heard Sundays at 10:05-10:30 A.M., E.S.T., during July, August, and September. Dr. Taylor is pastor of Concord Baptist Church, Brooklyn, N.Y., a member of the General Council of the American Baptist Convention, and president of the Protestant Council of the City of New York. Miss Anderson is assistant director of department of radio and television, American Baptist Convention

must be graduates of theological seminaries, and all women must have at least a college degree. Often, additional specialized training or experience is needed. In addition to academic requirements, mission appointees must have certain personality qualifications, such as ability to work in lonely and isolated areas; ability to work with people of other races in difficult situations; ability to carry on a creative program with little local encouragement and low pay. A deep Christian commitment is, of course, basic to all mission work. An intern program, designed to recruit personnel for home mission positions, selects men in the middle year of seminary, and girls in the junior year of college, for special field work during the summer.

Burma Student To Become Principal

A young Burma Baptist student, who has just completed two years of study at Berkeley Baptist Divinity School, Berkeley, Calif., is returning home this month to become the first national principal of the Zomi Baptist Bible Training School, Falam, Burma. David Van Bik, of the Chin Hills area, where the school is located, taught in

the school before coming to America under sponsorship of the Foreign Mission Societies. Up to now, the school has been directed by American Baptist missionaries. Not only will he be the first national principal, but he will be the first principal to direct the school in a building of its own. A new building, still under construction, has been made possible through funds from American Baptists, as well as Baptists in Burma. Mr. Van Bik, who holds a Th.B. degree from the Baptist-sponsored divinity school near Rangoon, Burma, has studied languages and translation techniques here on a scholarship from Berkeley Divinity School.

North Shore Church Dedicates Building

Special dedication services were conducted recently in the North Shore Baptist Church, Chicago, Ill., for a new education-recreation unit, erected at a cost of over \$550,000. The sermon of dedication was delivered by August M. Hintz, pastor, and an impressive antiphon of dedication was conducted by John Roy Wolfe, associate pastor. Featured speaker in the all-day services was Roger Fredrikson, pastor, First Baptist Church, Ottawa, Kans., and pastor-elect of First Baptist Church, Sioux Falls, S.Dak. W. Alfred Diman, executive secretary of the Chicago Baptist Association, represented Chicago Baptists. A highlight of the celebration was an afternoon open house, with guided tours of the building, attended by more than eight hundred persons.

Samuel H. Miller Appointed Harvard Dean

Samuel H. Miller, since 1933 minister of the old Cambridge Baptist Church, Cambridge, Mass., was recently appointed dean of the Harvard Divinity School. Dr. Miller is the first Baptist to serve as dean in the 147-year history of the school. Since 1955, he has lectured at Harvard on pastoral theology and at Andover Newton Theological School on philosophy of religion.

Syracuse Baptist Receives Award

The wife of a Syracuse, N.Y., Baptist minister, Mrs. Leo Murphy, was recently awarded the 1959 Community Service Award, given annually by the women of the People's A. M. E. Zion Church, Syracuse. Mrs. Murphy is a member of the board of managers of the New York State Baptist Convention, a member of the board of managers and scholarship chairman of the New York State Council of American Baptist Women, and chairman of the publication committee of the United Church Women of Syra-

Convention Report In September Issue

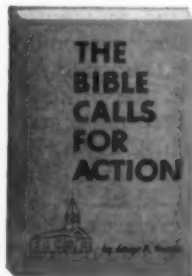
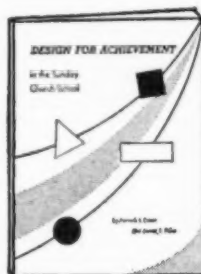
FEATURED in our September issue will be the editor's report of the meeting of the American Baptist Convention, Des Moines, Iowa, June 4-9. An attempt will be made to answer two questions that MISSIONS readers doubtless will be asking: What happened in Des Moines? What is the significance of this annual meeting in the ongoing life and work of American Baptists? Special attention will be given to missionary appointments and to the missionary elements of the program. Budgets, reports, resolutions, matters of reorganization, plans for new national headquarters, and the like, will be included in the report. You will not want to miss this September issue. Watch for it and read it! Why not order several extra copies for use in your Sunday school, your young people's organizations, your men's and women's groups, or for general distribution? Prices for this convention issue are: 5 for \$1.00; 25 for \$4.00. All orders, accompanied by check or money order, must be in by July 31.

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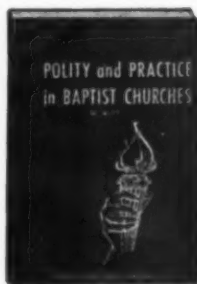
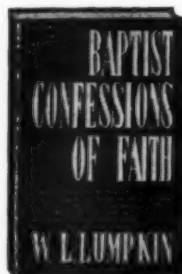


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cuse. Since 1945, she has been a member of the New York State Commission Against Discrimination. Her husband is pastor of Bethany Baptist Church, which is dually aligned with the American Baptist Convention and the National Baptist Convention, U.S.A., Inc.

Students Travel 3,000 Miles Weekly

Forty-eight divinity-school students travel nearly three thousand miles each week end to minister to their congregations. They are students at the Spanish-American Baptist Seminary, Los Angeles, Calif. As part of their seminary training, they serve as part-time pastors to Spanish-speaking Baptist churches throughout California and northern Mexico. Since none of the forty-eight students have cars, they all travel by bus to their distant parishes, sitting up all Friday night if necessary. The shortest trip is 132 miles, from Los Angeles to San Diego; the longest 400 miles to Sacramento. Other churches served are in Fresno, Brawley, and San Francisco, Calif., and Ensenada, Mexico.

Correction, Please!

The news article entitled "Colegios Internacionales," which appeared on pages 38, 41 of the April issue of *MISSIONS*, was contributed by Kathleen A. Rounds, of Cuba, not by J. Mario Casanella, as printed.


In a Word Or Two

■ Dedication services for the new \$162,000 building of the Community Baptist Church, Manchester, Conn., John R. Neubert, pastor, were held recently. Founded in 1952, the newest Baptist church in Connecticut, it has a membership of over four hundred and an annual budget of over \$20,000. More than forty people were baptized on Easter.

■ Veldon Patton, Western representative and assistant field counselor for the American Baptist Home Mission Societies and the Council on Missionary Cooperation, will succeed Chester A. Bentley, who retires July 31, as pastor at Crow Agency, Mont.

■ Harold C. Bonell, pastor of the First Baptist Church, Nashua, N.H., was recently elected chairman of the World Relief Committee of the American Baptist Convention, succeeding R. Dean Goodwin.

■ The California Baptist Theological Seminary, Covina, Calif., has discontinued its college division and will concentrate on the graduate theological level. This step has been taken to comply with requirements for future accreditation.



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Prayer Is the Secret

By REGINALD E. O.
WHITE

Pastor, Grange Baptist Church
Birkenhead, England

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By HARRY H. KRUEMER



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World Christianity

By ANNA CANADA SWAIN

Presidents of W.C.C. Send Pentecost Message

Because of differences in their church calendars, Protestants and Anglicans celebrated Pentecost on May 17, and the Orthodox churches will celebrate it on June 21. However, the message sent by the presidents of the World Council of Churches is the same, irrespective of the date of celebration. Whitsunday, or Pentecost, is both the Festival of the Holy Spirit and the Festival of the Church; for the two belong together. "The Holy Spirit is the spirit of reconciliation which overcomes misunderstanding and estrangement among the churches and enables them to become a force for peace between nations and races," the message declares. Two other quotations follow: (1) "The Holy Spirit is the spirit of renewal which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the ways of the world, and gives new life to the congregations and their members who open their hearts and minds for the gifts of the spirit." (2) "The Holy Spirit is the spirit of witness and mission which urges us to cease being preoccupied with ourselves and sends us out into the world with its crying spiritual and material needs in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ."

Lenten Preaching Mission In Norfolk, Va.

Despite the very serious tensions caused by the integration of the public schools, the Norfolk Preaching Mission was carried through to a successful completion. In the City Arena, which holds over two thousand people, whites and Negroes sat side by side. A very excellent choir, which filled a large stage, was also interracial. General chairman of the mission was Ernest L. Honts, pastor of the Talbot Park Baptist Church.

Free World's Health Program

An International Health Year, conceived along the line of the International Geophysical Year, is being planned. Under consideration is, first, a major expansion of global campaigns to wipe out diseases which can be cured, or at least slowed down by proper treatment; and, second, an unprecedented effort to pool technicians and facilities in coordinated international research on health matters which have so far eluded health control. Experience in the current world-

wide drive on malaria has convinced technicians that this "mass killer" can be put out of existence. Gunnar Gunderson, president of the American Medical Association, feels that medicine, fully mobilized, can do more for peace than billions of dollars poured into armaments.

Soviet Interest In Medical Aid

Recently, the U.S.S.R., which had withdrawn from the World Health Organization (WHO), has rejoined, and, not only has paid its dues for the last two years, but is in the process of paying other back dues. Scholarships for medical study have been offered in Africa, Asia, and Latin America, and already Nigeria, Libya, and Ethiopia are using this scholarship aid. In addition, the Russians are building and equipping hospitals in Cambodia, Libya, and Burma, and other medical aid is being given in India, Afghanistan, and Indonesia.

Americans Abroad

Since brick-bats in the form of either words or rocks or worse are being thrown at Americans abroad, one of the deans at Syracuse University has been making a study of the situation. Not only are one and one-half million Americans working abroad, but another one and one-half million are traveling. Many are not equal to coping with the culture in which they find themselves. How they live, whether they speak the language of the country, whether they try to understand why the people are different, are all elements which make for dislike or understanding. In addition, Americans are accused of being unwilling to change their pattern and in many countries are thought to be too much preoccupied with fear of the Soviet Union. All this has a bearing on the mission of the church in other lands. Not for much longer can mission compounds be maintained if from there goes out a Christianity that is considered to be the property of the West. It is now a race against time if a mature, indigenized church around the world takes its proper place as a part of the church universal.

Awakening Conscience In South Africa

The Anglican archbishop of South Africa, Joost de Blank, cites a sign of hope in his country, where interracial conflict has been felt to be a menace to world peace. On the Day of the Covenant, a religious holiday especially dear to the Afrikaaner (Boer) people, white, black, and colored (mixed blood) peoples knelt side by side in the Cape Town Cathedral.

MISSIONS

Letters...

TO THE EDITOR

SIR: Thanks for publishing the wonderful story on church extension by Cecil G. Osborne, of Burlingame, Calif. It is a remarkable achievement. Would you be so kind as to give me permission to quote from that article in a book I am writing on "How to Begin a New Church."

I think church extension is the biggest thing in our denomination at the present time, under the direction of Lincoln B. Wadsworth, of the American Baptist Home Mission Societies. It is putting new life into our denomination. All the new churches are fully cooperative and generous in their missionary giving. They are also providing leaders for our Baptist program.

ALBERT H. GAGE

Dearborn, Mich.

SIR: Thank you for presenting in the April issue two timely and splendid articles: "Baptists and World Evangelism," by Leonard Gittings; and "Guided Missions in the Guided-Mission Era," by Dean R. Kirkwood.

Dr. Gittings tells us of the serious and sober fact that here at home American Baptists seem to be losing ground—this in the midst of a soaring national population. Dr. Kirkwood reminds us that for the best of our efforts there is the urgency of a minimum of time. He bids us take a look down the corridors of time to hear for ourselves the Master admonishing his followers to "work while it is yet day."

As a field representative of The American Baptist Publication Society, I am constantly voicing to church groups my personal concern about the fact that our growth is not in keeping with the times. I believe that somewhere, somehow along the way we lost our evangelical warmth and zeal. To recover this I think is our immediate task.

RUTH H. TEASDALE

Hartford, Conn.

SIR: I am writing with reference to the article by Leonard Gittings in the April issue of MISSIONS. What Dr. Gittings has written concerning apparent problems facing us as Baptists is long overdue. May I express my appreciation to MISSIONS for the courage and forthrightness with which you have allowed this article to be printed.

The first paragraph under "Methods and Strategy" is most helpful. Overconcern with methods and procedure and organizational structures and numerical increase tends to defeat our long-range purpose. Too long have we been victimized by pressures to get cheap decisions for Christ. I was especially interested in the comment that "such methods have rarely been employed in the mission fields."

I especially appreciate the suggestion that we Baptists consider decentralization here at home. Perhaps it is time that we find ways to strengthen our loyalty to each other and to the cause which we represent, and, at the same time, reduce the organizational structure which we have built up. I should like to see, for example, a triennial convention, rather than an annual convention, at the national level. It seems to me that we could save a great deal of money through this arrangement and use the money saved for missionary work here at home and abroad. My conscience bothers me greatly when I take two to three hundred dollars out of my church's budget to go to a national convention—and sit and

observe, and cast my ballot, and sit and observe, and cast my ballot, and sit and observe, and cast my ballot. Do I need to say more?

THOMAS HUNTER

Albany, N.Y.

SIR: After reading both William B. Lippard's column and your editorials in the April issue, I feel that some comment is due. Both of you seem to view with concern the possibility that a Roman Catholic may become the next President of our country. Also, you, the editor, view as "almost amusing" the Protestant reaction to Pope John's rather tentative and vague "invitation" to a proposed ecumenical council to be held in Rome some time in the future.

There is a question of Christian unity involved in your condemnation of Catholicism. To many people—both Christian and non-Christian—in this country, this condemnation is a setback to any progress toward religious unity that has been made in the last twenty-five or thirty years. Not only that, it is plain disgusting to witness such a spectacle. Certainly we should strive for Christian unity regardless of whether we see eye to eye on all (or any) theological matters.

Your fright over the possibility of a Catholic President is unrealistic from the present political situation. Certainly even in countries where the Roman Church is the recognized state church, she does not wield the same hold over government that she has in past times. To express concern over a Catholic running for President is therefore medieval, and holds little value for modern times.

GEORGE W. POLLEY, JR.

Seattle, Wash.

SIR: I always read William B. Lippard's "As I See It" with interest and profit. Some of his statements, however, leave questions in my mind.

For example, his statements in the April issue concerning bartenders' wages and ministers' salaries. It may be that bartenders receive extras above their wages, I do not know. I do know, however, that ministers as a rule receive a good many extras over and above their listed "salaries."

Do the figures concerning ministers' salaries include parsonages furnished free; upkeep of cars; travel expenses to conventions; fees for weddings, funerals, special addresses; M. and M. insurance; stationery and postage? Or are they based on the amount of salary listed as such apart from these and possibly other items?

W. EVERETT HENRY

McMinnville, Oreg.

SIR: I always enjoy your editorials in MISSIONS. With regard to the Roman Catholics in America it must be noted that the Roman Church considers all those who have come to America from Roman Catholic countries to be Catholics. How about those who have been converted to Protestantism and those who never go to a Roman Catholic church? Hence Rome would consider me and the six hundred Italians I have baptized to be Catholics.

A. DI DOMENICA

West Sand Lake, N.Y.

SIR: I was most impressed with your fine, straight-from-the-shoulder editorial in the March issue, "Thirty Years of Mediocrity." I hope that it will shock at least a few complacent souls into some real mental activity.

I wish you had gone a little further into the "cabinet" of Dictator Mediocrity and singled out two of his most powerful col-

leagues, Laziness and High-Pressure Selling. As a church musician, I see the work of these two all around me, making the "service of song in the House of the Lord" a stomach-sickening travesty in thousands of American churches. Without doubt, they shadow Dictator Mediocrity into other departments of the church.

One example is mail-order music. For a ridiculously low sum a church can subscribe for several different monthly booklets containing choir anthems and to spare for every Sunday in the month, all nicely arranged for special occasions and in degrees of difficulty. "Wonderful!" says Laziness. Why, the nice publishers do everything for you! "And so inexpensive!"

Of course there is a "catch," but the slaves of Dictator Mediocrity prefer not to see it, lulled as they are by the "advantages" of the system. The catch, plainly, is that the music in these monthly booklets consists entirely of hackneyed arrangements of old standards and hymns, secular music set to cheap poetry, and the sentimental, jazzy, and ephemeral effusions of a handful of staff hacks incapable of producing anything which would be considered suitable for publication by the more reputable publishing houses.

The other abomination inflicted on church music by Dictator Mediocrity is the so-called electronic "organ," which, according to the dictionary and musical definition of the word, is not an organ at all, neither in tone nor in construction. Originally designed for the secular uses of the home, radio studio, night club, and skating rink, this type of instrument has, because of the indefatigable efforts of High-Pressure Selling, found its way into innumerable churches, often at the sacrifice of the real thing. So Dictator Mediocrity triumphs again.

BARBARA J. OWEN

Fall River, Mass.

SIR: Your column [letter to William B. Lippard] in MISSIONS always makes worth-while reading, even when it irritates, as this month [May]. What is all this fuss about coexistence? Who doesn't want to coexist with the Communists, if they will let us? True, as you say, the alternative to coexistence is coextinction. It is our enemies who continue openly to avow their purpose to extinguish us as citizens of the free world. I know of no Western voice that advocates extinguishing them. Here in America we are all in favor of coexistence, especially those of us who favor adequate protection of our continued existence, "co" or otherwise. So why pass resolutions about it at Des Moines?

ROBERT C. HULL

Greenbelt, Md.

SIR: Apropos your editorial on church and state, I would like to say that those who oppose the teaching of the Bible in the public schools confuse religion with sectarianism, or the institution of the church. The First Amendment provides for the separation of church and state—not religion and state. As Henry C. Link says, "our government and Christianity are inseparable." Our laws and system of ethics are rooted in the Bible. To teach a boy the fundamental Christian truths as found in the Bible does not interfere with his freedom of belief.

Up to the time of the Civil War, leading educators agreed that Christianity should have a central place in the curriculum of the public schools. To save our country from collapse, we must put God back into the public school.

HENRY W. MUNGER

Bowling Green, Mo.



As I See It

By WILLIAM B. LIPPARD

I SHALL NOT ATTEND this month's convention in Des Moines. If I did, I would feel lonesome as one of the few living survivors of the Des Moines convention of thirty-eight years ago, June 22-28, 1921. I would be conscious of the invisible presence of notable Baptist delegates of 1921, who have long since taken their departure. I think now of J. Y. Aitchison, Cornelius Woelfkin, F. L. Anderson, Mrs. W. A. Montgomery, G. B. Huntington, Shailer Mathews, F. E. Taylor, Curtis Lee Laws, C. L. White, and many others. Having left their impact on the life of American Baptists, all are now among the cloud of witnesses that surrounds us.

That Des Moines convention of 1921 was memorable for three features, none of which can occur again.

One was the heat wave. It came early in June of that year. For one solid week Des Moines was swelteringly, insufferably hot. Even at night the temperature never dropped below 80 degrees. From intimate confessions it became known that many delegates slept minus nighties and pajamas! To prevent heat prostrations and to assure adequate air, the Des Moines health officer ordered every delegate to have a vacant seat beside him. In that intense heat, nerves were frayed; wisdom was conspicuous by its absence; sessions were slimly attended only by the faithful who dared the enervating, debilitating heat.

That can never happen again. Today's air conditioning makes an auditorium comfortable in spite of weather or climate.

The second feature, which few Baptists now remember, was the adoption of a Baptist creed as a test of service! Shortly before the convention, The American Baptist Home Mission Society had accepted a gift of \$1,500,000 from a layman on condition that the income be paid as salaries only to such missionaries as would sign a creed which the donor had written into the contract for the acceptance of the gift. Rumors were afloat that this was to be submitted for approval, but nobody knew just when. On the hottest after-

noon, when many freedom-loving Baptists who objected to all forms of creedal bondage were resting at their hotels, the Home Mission Society meeting was held, and the huge gift with creedal conditions came up for action. The debate was spirited and at times acrimonious. The air was filled with dire predictions of what would happen if the gift were rejected. Against the protests of the minority, who would not yield their birthright of Baptist freedom from man-made creeds, by a vote of 614 to 498, the gift with its creedal conditions was approved.

That can never happen again! Two years later the convention at Atlantic City ordered all agencies hereafter not to accept such gifts. Eventually, the Grand Rapids convention of 1946, with its now historic Baptist declaration, settled the creedal issue for American Baptists, thus ending nearly thirty years of controversy.

The third Des Moines convention feature of 1921 was its program of relief ministry following the First World War, in cooperation with Herbert Hoover's American Relief Administration. That program included the European relief survey by the late Charles A. Brooks, the *Ship of Fellowship* with its huge cargo of clothing and supplies, the relief ship sent to Russia a year later, and the magnificent service of J. H. Rushbrooke, who later became president of the Baptist World Alliance, but unfortunately never presided. At Des Moines, he was appointed as the Foreign Mission Society's relief commissioner for Europe.

Among those who spoke at Des Moines was John Alexanader Frey, of Latvia. Grimly he described his hunger experiences during the wartime Russian occupation of his country. Night after night Dr. Frey gathered his family around the supper table. After giving thanks, as was his custom, he would turn out the lights, and the family ate in darkness, so that his hungry children might not see the worms in the stale and mouldy bread that was their supper. Today's Communist occupation of Latvia, and other countries, is nothing new, ex-

cept that in 1921 the Communists were called Bolsheviks. There is really nothing new under the sun.

That program of relief, voted at Des Moines, culminated at the Baptist World Congress in Stockholm, in 1923. In totality and scope it was perhaps the finest humanitarian service ever undertaken by American Baptists.

That also can never happen again! Why? Because, if the world's peoples permit their Governments to plunge them into a third world war, there will be no occasion for relief work of any kind. There will be no survivors in need of relief; no survivors able to furnish relief. All will have miserably perished together in one vast atomic holocaust of nuclear extinction. Far away, down in Patagonia a few people might escape the atomic blasts, and the atomic fall-out from the skies, but all others would be dead.

Turning now to this month's Des Moines convention, I am told that the committee on review, appointed at Seattle in 1956, is to make its report. Once again reorganization, changes in machinery, alterations in procedure, variations in committees, commissions, functions, relationships, are to be offered for adoption. If there be any cynics among us Baptists, I can hear them saying, all with one accord, "There we go again!" Somehow we never seem able to stop tinkering with our Baptist machinery long enough to permit it really to function.

As Baptists we apparently have no continuity of policy. We cannot allow even five years of uninterrupted activity without calling for some review, some change, some reorganization. In my nearly fifty years of Baptist service, there have been a dozen or more committees and commissions on review, reorganization, readjustment, reconstruction, or what have you, from the committee on efficiency at Minneapolis in 1916 to the present committee on review at Des Moines in 1959.

In his keynote address at the Atlantic City convention in 1923, the late President W. H. P. Faunce, of Brown University, said: "We live in an over-organized world and may be devoured by our own machinery. Our great need is not more wheels and pulleys, but more life behind the mechanism." Prophetic words! They are as relevant today as at Atlantic City thirty-six years ago, when another committee on review reported.

Some day, perhaps, we shall permit our machinery to function and serve without frequent interruptions or proposals for change. That would really enable us as American Baptists to rededicate ourselves to our Christian task in helping to unify a world that is everywhere falling apart.

June, 1959

EDITORIALS

AMERICANS who are inclined to be soft toward international communism ought by this late date in history to know the facts of life. If what happened in Hungary failed to shock them wide awake, then surely recent tragic events in Tibet did. To anyone who has regard for plain, unvarnished truth, it should now be clear that the cutthroats of international communism can be depended on to do just one thing—to betray and butcher an entire people if doing so will advance their world conquest. Writes O. Frederick Nolde, director of the Commission of the Churches on International Affairs: "The effort of the People's Republic of China forcibly to regiment the people of Tibet betrays agreement to respect domestic autonomy and violates an internationally accepted standard of religious freedom and elementary human rights." And Edwin T. Dahlberg, president of the National Council of Churches, declares: "We view with profound sorrow the tragedy of the Tibetan people, assaulted by Chinese Communists violently seeking to regiment a peaceful population." Says *The New York Times*: "Reliable Indian sources report that Tibet has been turned into a vast prison camp, with monasteries damaged or destroyed by Communist artillery and whole villages wiped out, with no sign of life visible. . . . This is the penalty an inoffensive people is paying for not wanting or readily accepting the communization of their country."

No Aggressive War For American People

BY THE TIME these lines appear in print the foreign ministers of East and West will have met in Geneva, and Khrushchev's deadline for pushing the West out of Berlin will have passed. Presumably, however, with negotiations under way, his promise to postpone the Berlin crisis by a month or two will have been honored. Meanwhile, it is devoutly to be hoped that Western diplomats will bear in mind one important consideration, and make a second consideration, equally important, unmistakably clear at the conference table. The first of these is beleaguered, beaten, bleeding Tibet—a life-sized view of what may happen to any people under the stranglehold of communism. And the second is that so far as the American people are concerned there shall never be another war. Indeed, a war of aggression is unthinkable for the people of the United States. This fundamental truth we must somehow make clear at Geneva. We do not want anybody else's territory, and we have no desire to suppress or enslave any people. And what we want for ourselves we want for all the peoples of the world. Our entire military establishment has one basic purpose—to serve as a deterrent

to war, to stand as long as we can between the free world and possible destruction for everybody. Now, if the Soviet Union is of the same mind, there will be no war. At least the United States will not start it, now or ever. Let the Soviet leaders, who are long on talking peace, but fearfully short on practicing it, please take note. The rights of men must be preserved. The world must be kept free. Let Geneva say so.

Double Dose Of Sophistry

A REVIEW of two books in a recent issue of the *Saturday Review* provides for the unsuspecting reader a double dose of sophistry as well capsuled and as harmless-looking as one could wish. One book is *The Devil's Repertoire*, by Victor Gollancz, and the other, *Common Sense and Nuclear Warfare*, by Bertrand Russell. The heading of the review is "The Choice: Capitulation or Calamity." And the way out of the current international crisis, according to Gollancz and Russell, as the review indicates, is capitulation to international communism! Gollancz is quoted as saying: "I have . . . heard it said that our Christian way of living, or our superior culture, or whatever it may be, must be preserved against barbarism. But we should be losing them, to the degree that they exist, in the very act of preserving them: what sort of Christianity or superiority would be left to us after their preservation by such methods?" He goes so far as to say that "unless we intend mass murder our nuclear weapons are meaningless. We should destroy them forthwith, and have done with it." Does Mr. Gollancz mean to say that these weapons would be "meaningless" if they kept the world out of war, as many people think they have done in recent years? We keep deadly poisons in our drug stores, not because we contemplate mass murder or mass suicide, but because they are indispensable in fighting disease germs. And what kind of Christianity or culture does Mr. Gollancz think would be left by capitulating to international communism? Has he forgotten Hungary so soon? Would he think differently now in the light of recent happenings in Tibet? Even more starry-eyed is Bertrand Russell, who favors "conciliatory measures," arrived at by negotiation, which "as a whole . . . give no net advantage to either side." Tell that to Khrushchev! What else has the West been trying to do for the past fifteen years? Nevertheless, preoccupation with what he considers to be the broad concerns of humanity leads Russell, as it does Gollancz, to choose capitulation to communism rather than run the risk of a nuclear war. This plain, unadulterated sophistry is, as the reviewer says, "arresting as a philosophical concept," but

"adopted as a practical guide to policy, . . . would disarm the free world to such an extent that it would be quite unable to meet the most dangerous threat to which all of its most cherished values have ever been exposed."

Lost in the Furor Over Cleveland

WILD was the storm that descended upon American Protestantism after the adjournment of the Fifth World Order Study Conference, assembled by the National Council of Churches in Cleveland, Ohio, last November 18-21. What that conference said about recognition of Communist China and its admission into the United Nations was, as the world now knows, at the center of the blast. But what the world, including most of American Protestantism, does not know is the large and important body of conference papers and resolutions that so far have been lost in the furor. This magazine called attention to these materials in its official report of the conference (January, 1959, pages 14-15), but, if letters to the editor are a sufficient indication of fact, they were lost even there. Consider, for example, a part of what one of the study sections said to the churches: "We call upon the members of the Christian churches: to dedicate themselves to the task of working in a spirit of Christian love for the healing of the nations; to pray for a spirit of penitence for the selfishness of our affluent society in a world of hunger and need; to make common cause with the disadvantaged and dispossessed for the realization of their hopes and freedoms; to transfer the conflict of ideas and ideologies from the battlefield to the realm of peaceful competition and the rule of law; to translate into reality the old Russian proverb, 'Mountains may never come together, but men can'; to multiply their efforts toward beating swords into plowshares and achieving a warless world." And that is only a sample of the good things that appear in the recently published report of the conference, a 64-page booklet titled *Christian Responsibility on a Changing Planet*. Orders may be sent to: Department of Publication and Distribution, 120 East 23rd St., New York 10, N.Y. The price is 35 cents (quantity rates on request). A careful study of this report should go far toward allaying the many fears that have followed in the wake of the Cleveland storm.

Expanding Ranks Of 'The Luckless Legion'

MORE than 2,800,000 hapless Americans were drafted into The Luckless Legion of automobile casualties in 1958," according to a booklet, *The Luckless Legion*, published by The Travelers Insurance Companies. "Since the automobile first appeared on the American scene," says the booklet, "these ranks of the crippled and the dead have included more than 60,000,000 of us." And who are the members of this legion? They are "victims of a war that knows no victory. As drivers or pedestrians, they are the vanquished in the senseless war of speed and recklessness." Well said, and eloquent, but a study of the booklet reveals that a very important consideration is missing. Though the booklet contains table after table of statis-

tics, relating to types of accidents resulting in deaths, types of accidents resulting in injuries, age of drivers in accidents, sex of drivers in accidents, types of vehicles involved in accidents, and the like, it has not a single statistic on the role of beverage alcohol in the carnage—not even a word except the legend under a cartoon showing an automobile crashing through the window of Joe's Bar & Grill. "And just what makes you think I've had too much to drink already?" says the slap-happy driver to the bartender. Table after table of statistics, but not a single entry on drunkenness, or drinking, as a cause of automobile accidents! Atomic fall-out is, of course, a cause of deep concern, but what about the expanding ranks of The Luckless Legion? Who among us is concerned over it? If statistics on the role of liquor in automobile accidents are not available, then why not? Are the police and the patrolmen who report the accidents to blame? Or do the moguls of the liquor traffic have a hand in it? Ask the law-enforcement agents in your community and find out! You could be in for a revealing experience.

Seven Men Against Space

SOMEHOW the music of the spheres seemed suddenly to take on a faster tempo with the announcement, recently, that seven military test pilots had been selected to undergo training as the nation's first astronauts, and that one of the seven would be chosen to ride the first United States manned satellite into orbit around the earth. Rockets and man-made satellites we knew about, and even mice and dogs and monkeys in outer space, but man in orbit around the earth we thought still belonged to science fiction, and would belong there for another fifty or hundred years. But suddenly, in early April, newspaper headlines and biographical sketches and photographs of the men chosen for this colossal leap into the "wild blue yonder" made all clocks and calendars look like museum pieces. Something stupendous, something staggering to the imagination, was about to take place on this little planet of ours, perhaps within ten years. And a vital element of it all was the care with which the seven men had been chosen. Great courage, outstanding physical development, first-class intelligence, and emotional stability were the essential requirements. All the men were volunteers. Asked why they had a desire for space flight, they mentioned the spirit of adventure, a wish to pioneer in a new dimension of flight, a military sense of duty, and patriotism. Said one: "We have gone about as far along as we can on this globe, and . . . space is all that is left." Perhaps so—and the man who made that statement undoubtedly would agree—perhaps so, unless we do something toward *remaking* this globe of ours. Think what might be done if we had seven, or seventy, or seven hundred young men of great courage, outstanding physical development, first-class intelligence, and emotional stability who in the spirit of high adventure would devote their lives to the elimination of poverty and want, disease and suffering, ignorance and superstition, prejudice and hate, greed and exploitation, war and rumors of wars from the world. How different our world would be, even in ten short years! Here is a task for volunteers.

Christianity as Response

WHAT shall I do with Jesus which is called Christ?" This question of Pilate's, born of indecision and frustration, is the prior question of our day. No man can ignore it. It demands response.

Merely to ask this question is to recognize Jesus as being central in Christianity. He is central. Writes Walter Russell Bowie: "If Christianity has something unique to give the world, it is primarily not a philosophy, nor even a program. It is the living figure of one by whom all its thinking and its planning are inspired." And Lynn Harold Hough says that men "meet the Inescapable Person, and then everything is changed. A person meets a Person. This is the tale of the Christian religion in the world, age after age and country after country. . . . We meet this Person as he walks through the pages of the four Gospels. And something final happens when he walks right out of the Gospels into our lives."

All this is to say that Christ calls for action, response. It is to say that, in its practical expression, Christianity is response. It is what you and I and others *do* with Jesus, the Christ. It is not what we say about him, or sing about him, or even believe about him, but what happens to us because of our encounter with him, and what we do about it in everyday life. That response is indispensable in Christianity.

The great words of the Gospels are active verbs—verbs that express response: "come," "follow," "take," "do," "go," "give." These are not take-it-or-leave-it words; they are you-must-do-it words. They demand action here and now—a positive commitment of the life to Christ and to his eternal gospel.

Ponder these sentences from the New Testament: "As he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." "One thing thou lackest: go thy way, sell whatsoever thou hast, and give it to the poor, . . . and come, take up the cross, and follow me." "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father . . ." "Why call ye me, Lord, Lord, and do not the things which I say?"

These statements, let it be emphasized, demand action, response, commitment. And this action, this response, this commitment, is an integral part of all New Testament evangelism. First, there is the preaching of the gospel, the heralding of the Good News; and, second, there is the response that this gospel, this Good News, both inspires and demands. In genuine evangelism these two parts are inseparable. In the words of a popular song, "you can't have one without the other." What Christ has done for us requires of us a definite commitment of our lives to him, or there is no evangelism in so far as we are concerned.

Though some present-day theologians treat lightly the element of response in Christianity, or ignore it

completely, let us not forget that men and women of New Testament times took it seriously. Facing up to the gospel and to its demands upon their lives, they asked such questions as these: "Men and brethren, what shall we do?" "Lord, what wilt thou have me to do?" These were burning questions; they required unequivocal answers. Those who asked them had no thought of falling back on what a first-century philosopher might have called "universal salvation." No doubt they realize, as William Ernest Hocking has well said, that "religion becomes universal at the same time it becomes most peculiarly personal."

If you will look into the preaching and the teaching of the early Christians, you will find a large emphasis on response to the gospel. Declared James: "Be ye doers of the word, and not hearers only, deceiving your own selves. . . . What doth it profit, my brethren, though a man say he hath faith, and have not works? can [that kind of] faith save him? . . . faith, if it hath not works, is dead, . . . shew me thy faith without thy works, and I will shew thee my faith by my works."

Let some of our modern theologians try to explain that away! Or let them see what they can make of this passage from the First Epistle of John: "My little children, let us not love in word, neither in tongue; but in deed and in truth. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

One of the great personalities of modern times was George Washington Carver of Tuskegee. He was not only a great scientist, but a great Christian. Though, according to a biographer, he seldom talked about race relations, yet on one occasion, at least, he left no doubt about what was in his heart and mind on that subject. When a group of ministers asked him what they could do to improve race relations, he replied, solemnly and frankly: "Your actions speak so loud I cannot hear what you are saying. You have too much religion and not enough Christianity—too many creeds and not enough performance. The world is perishing for kindness."

There you have it. Actions still speak louder than words. Deeds scale heights that creeds can never reach. Too many church members have too much religion and not enough Christianity. We have failed to see that the world is perishing for kindness—and right attitudes, right treatment, Christian brotherliness. No amount of Bible-quoting or creed-brandishing can take the place of an unconditional response to the gospel.

Pilate's question has not lost its significance through the centuries, and it falls with full force upon the conscience of this generation. With the threat of a war of thermonuclear annihilation hanging over us like the sword of Damocles, the prior question for men and nations is: "What shall I do with Jesus which is called Christ?" Will the nations follow his way to a just and lasting peace, or take the opposite course to swift and sudden death?



Ideas That Have Gripped Me

Number Twelve in a Series

By GLENN H. ASQUITH

GOD has something special for this fellow to do!" These words were disturbing, even irritating, as I lay on a hard hospital bed fighting postoperational pain. With today's drugs and methods, my appendectomy would seem tiresomely routine, but in that time of preantibiotic surgery there was something of the miraculous about my recovery. And, as my pastor expressed his belief that I had been saved for a particular task, the idea of divine purpose in the individual life gripped me and would not let me go.

At the age of sixteen I began to search for the thing God had for me to do, and I found it in the ministry of the gospel. In my preaching and pastoral work this idea has worked out in two ways: first, that I have a continuing "yes," a growing conviction that what I am doing is in fulfillment of God's purpose for me; and, second, that I endeavor to pass the thought on to my hearers in order that they may find God's plan for themselves and get busy at it.

Each day I have a greater horror of the aimlessness which infects so much of what we are pleased to call "the Lord's work." Without bowing to rigid teachings of predestination or fatalism, I am confident that everyone can find something within the confines of his opportunities to do for God that no one else can do.

A second idea gripped me as I was reading something written by Emerson: "What will you leave to grow?" I understand this to mean, not only the residue or legacy of a completed life, but the daily deposits made while walking the road of the years. Every word spoken will sprout and bear some kind of fruit; each deed done will push its way above the surface of things, waving a blossom of loveliness or of hideousness; a glance is a seed bearing after its kind, a dream is pregnant with a future reality.

It is not easy to live with an idea of this kind. Sermons cannot be thrown together hastily and mechanically, calls on the sick and aged take on a significance not to be denied, a public prayer is a sowing with a harvest to follow. And the dividing line is not simply between good and evil, or worthy and unworthy; it is between good and the best, or worthy and most worthy. Recently someone said that we may not like the world we have, but we can have no other as long as we continue to be the kind of people we are. This idea seems to me to be at the base of all kingdom-building.

A third idea I found in Carlyle's *Sartor Resartus*: "Produce! Produce! were it but the pitifullest infinitesimal fraction of a Product, produce it, in God's name! 'Tis the utmost thou hast in thee: out with it, then." Here, again, I met with a soul-jarring mandate that has

stayed with me. This thought will admit of no laxness or laziness, and it takes away the comfort of thinking that I am excused from laboring too much on sermons, inasmuch as I am not one of the giants in the ministry. "In God's name" I am compelled to do what I can and everything I can. Encouragement comes, constantly, when I do produce that "pitiful, infinitesimal fraction" and find that it becomes, to someone, the answer to problems or the missing piece in a great jigsaw puzzle of local or denominational endeavor.

The fourth, and greatest, of the prime ideas which have gripped me is found in Christ's words to Peter: "Feed my sheep." In my five parishes I have failed to find one person without the need of spiritual food. When I accepted the title "Pastor," I did not know how heavy would be the burden of living up to the name and leading my people daily to the green pastures beside the still waters. Food for the body they can buy with money, food for the mind can be found in schools and books and lectures and plays, but food for the soul is not easily come by. Unless the pastor knows where the bread of life and water of life can be found, much desperate hunger will be experienced by the flock. And I have found that the sheep will not eat something which is ignored or despised by the shepherd. Just as kings of old remained unfed until the "food-taster" had sampled each fish or fowl or portion of meat, and had sipped from each cup or flagon, so do church attendants wait to see how the pastor lives and how he bears up under the burdens of life.

This fact was brought sharply to my attention early in my ministry. I was told that there was a young college graduate who had resisted all urging to present himself for baptism and church membership; other pastors had worked with him in vain. I found that he was concerned about his spiritual life and was quite willing to be convinced—if only the gospel could be presented to him in an acceptable way. We made an appointment to meet in my study. Before the day set for our conference I read deeply in apologetics and kindred subjects. I came to our meeting with no little confidence that I had the answers to the questions he would surely ask. But I was poorly prepared for the question he did ask: "Why do you believe?" When I had satisfied him on that one point he was ready for baptism.

Ideas, of course, control both minister and layman in the expression of their vocation in the Christian way. Some ideas come for a particular task, or during some period of life, and then fade into the background to be replaced by others, but some (such as the four I have listed) fasten on with an unbreakable grip.

Are Missionaries Still Needed in India?

Have Christian hospitals and schools had their day? What is the influence of Christian nationals? What has been happening recently in the hills of Assam?

By MARLIN D. FARNUM

AS WE APPROACHED the tuberculosis sanitarium the Christian hospital in Jorhat, Assam, Kenneth V. Dodgson asked, "Would you like to see Alemkaba? He has been here for ten years, confined to bed. He was taken ill just as he completed his preparation for pastoral leadership. Everything possible has been done for him, but from every human point of view, there is no hope for his recovery."

Soon we were standing by the patient's bed. His thin, sallow face clearly revealed the effects of tuberculosis upon him. It seemed evident that he did not have much longer to live. What could be said?

Dr. Dodgson introduced us as friends representing Christians in America. Alemkaba pressed his drawn hands together before his face in Indian greeting—and smiled. Through that smile, Mrs. Farnum and I received a blessed benediction. His face was radiant as he said, "God is very good to me."

Now we understood why, as Ken Dodgson had told us, he was a great inspiration to fellow patients and to those caring for him. Instead of our being the ones to minister to him, he had ministered graciously to us.

Not only at the Jorhat hospital, but at the other medical institutions in India served by American Baptist missionaries and supported, in part, by the Unified Budget, thousands of men and women, boys and girls, are being ministered to in the name of the Great Physician.

One objective on my recent administrative visit to India was to review the place and function of the Christian hospital in India today. The Indian Government has made great strides in its medical program. It has a hospital near each of our mission institutions. Many private doctors have set up practice in towns where mission hospitals pioneered. Is there, then, a continuing need for the Christian hospital?

After observing the situation confronting the hospitals in South India and Assam, I came away convinced that the Christian hospital does have a highly significant contribution to make. There are not nearly enough qualified doctors and nurses to meet the needs of India's 400,000,000. Adequate hospital facilities are scarce. Preventive medicine is still in its infancy.

Moreover, because of the genuine concern its staff shows for the patients, the Christian hospital is held in high esteem. Many who are less than enthusiastic about the direct evangelistic approach of the Christian forces, very frankly recognize that Christian doctors and nurses are motivated by a unique spirit of loving service. The reputation of the Christian hospital is so well established that people gladly go there for treatment for which

they pay, rather than go to a government institution where treatment would be free.

The Christian hospital plays a significant role in the training of nurses. Though government hospitals offer students greater economic advantages than most Christian hospitals, yet many parents prefer to enroll their daughters in Christian institutions, because they have confidence in the high moral standards maintained.

But, one asks, what is the relationship of the medical program to our main objective: the proclamation of God's love and grace in Jesus Christ? Could the questioner spend a few days at one of the hospitals, he would find a ready answer to his question. Chaplains and Bible women have many opportunities to minister to the patients. The devoted, selfless witness of the staff awakes in the minds of the patients (and their relatives) a desire to know the source of their conduct. Prejudice against the Christian faith is frequently broken down by experience in a Christian hospital.

One morning in Ongole, I accompanied W. E. Braisted as he received reports from the staff going off night duty. Special concern was expressed for one patient. Though in serious condition, she was improving. I then learned that Dr. Braisted had been called out at two-thirty in the morning to help in this emergency case. A village woman had been in labor for many hours. Local midwives had tried to help, but only did harm. Relatives had taken her to a hospital some distance from the village, only to be told that there was nothing to be done. Then they had thought of the Christian hospital in Ongole, secured a truck, and driven the poor woman over a rough road twenty-five miles to the hospital. Then, with tender care and consecrated skill, Dr. Braisted and his colleagues had worked through the early morning hours—and saved a woman's life.

Similar incidents I noted at each of the hospitals I visited: at Nellore in South India; at Tura, Gauhati, and Jorhat in Assam. The Christian hospital does have a large part to play in today's mission of the church.

WE HAD OPPORTUNITY also to see at firsthand the happy results of the labor of love of women of the home churches as they participate in the White Cross program. At each hospital, grateful members of staff showed us the White Cross supply room, with its shelves of neatly stacked bandages and other materials. "We don't know what we would do without White Cross," was the reiterated comment.

At Gauhati, we were present when two recently



Opening recently arrived White Cross shipment at the American Baptist Mission Hospital, in Gauhati, Assam

arrived cases were being opened—a shipment that had gone through from New York in the comparatively quick time of three months, with the helpful cooperation of Church World Service. Could the faithful women of the American churches, who gave of their time and money to make this shipment possible, have seen the efficient way in which the materials had been packed, so that they might arrive in excellent condition, they would have been very happy. They would have rejoiced even more to hear the sincere words of appreciation voiced by the missionaries and their associates—and yet more to have seen the effective use made of their gifts.

ANOTHER OBJECTIVE of my field visit was to make an appraisal of the Christian educational program. In the early days of missions in India, Christian schools pioneered in education. They opened the first schools for girls and for the training of teachers. Schools with a special emphasis, such as the technical school at Balasore, were established. In many areas, schools under Christian auspices were the only ones available. But now that the Government is making commendable strides in the advancement of universal education, the situation is somewhat changed. Traveling through India this time, I was impressed with the large number of high schools that had been opened since my visit three years previously. Is there, then, a need for maintaining the high schools under Christian management?

In order for their graduates to be qualified to sit for the college-entrance examinations, the Christian schools must follow the curriculum prescribed by the Government. Students cannot be required to attend chapel, and the chapel service must be scheduled outside the regular school program. In some cases a high percentage of non-Christians are in the student body. While some schools have faculties entirely made up of Christians, with the exception of the Hindi language teacher, there are others with several non-Christian teachers. This situation leads some observers to use the term “so-called



Alvin T. Fishman talks with a group of Christians at Guntur, S. India. Extreme poverty is common problem

Christian school,” feeling that to qualify as Christian a school should have a 100 per cent Christian faculty, a large majority of Christian students, and complete freedom in the ordering of its curriculum. Is the service of missionaries in an educational program of this kind justified?

I came away convinced of the effective service being rendered by the schools and of the need for strengthening them in every way possible. Though under a secular government certain restrictions must be observed, there are great opportunities for giving the Christian witness. The majority of non-Christian students attend daily chapel voluntarily. Non-Christian students join voluntarily in Bible-study courses and frequently achieve distinction in memorizing Scripture passages. The number of non-Christians who develop a sympathetic understanding of Christianity during their years in a Christian school is incalculable. That there are many who later profess faith in Christ has been well established.

One of the greatest contributions of the Christian schools is the production of Christian leaders. In conferences with groups of pastors and Christian teachers, I learned that with almost no exception—the number so small as to be practically negligible—they were graduates of Christian schools. It is during their study in a Christian school that Christian young people are won to life commitment.

Christian schools maintain a standard of teaching and of discipline that is recognized by the community generally. It is significant that many officials enroll their children in Christian schools and state quite clearly they do so because of the superior character training the children receive.

AMERICAN BAPTISTS who have been following the course of Christian outreach in India are familiar with the difficult situation in the Naga Hills of Assam during recent years. This was created by a movement for independence calling for the establishment of a completely autonomous Naga Hills state. Leaders of



Class in Harriet Clough Memorial Training School in Ongole, S. India. Headmistress Prabhavati, first left



Bengal-Orissa pastors on evangelistic tour. On left is R. K. Sahu, executive, Christian Service Society

the movement held out grandiose promises to the people if independence were achieved, and these won a considerable following.

Because for many years the only schools in the hills were those conducted by missionaries, and it was Christian young people who were interested in securing an education, those with sufficient training to lead a movement were from the Christian community. So the conclusion was drawn that the independence movement was a "Christian" one and that missionaries had some responsibility for it. Indeed, some officials felt that missionaries were directly involved in the movement. Because of this suspicion, missionaries of the American Baptist Foreign Mission Society have not been permitted to reside in the Naga Hills since 1954.

In 1956, the extremist leaders of the independence movement, believing that their demands were not to be granted, instituted open rebellion, with the result that the Indian Government sent in troops for "police action." For several months there was open hostility.

The Naga extremists operated from the jungle, with which they were perfectly familiar, harassing the troops from many vantage points. They demanded shelter and supplies from the isolated villages, the majority of whose people were not in sympathy with the program of violent action. However, if the people did not grant the aid demanded, they were punished by having their houses and gardens burned. On the other hand, troops searching for the insurgents, believing that villages were harboring them, took punitive measures.

To facilitate supervision of the villages, the authorities considered it wise to group several together, further imposing hardship on the people. There were times when innocent people were literally caught in the cross-fire between rebels and military detachments.

By 1957, there had been heavy loss of life and property. Several church buildings were destroyed. One of the most promising younger pastors was killed. Some pastors, suspected of direct activity in the movement, were arrested and later released when found innocent. The work of the churches was greatly handicapped, but

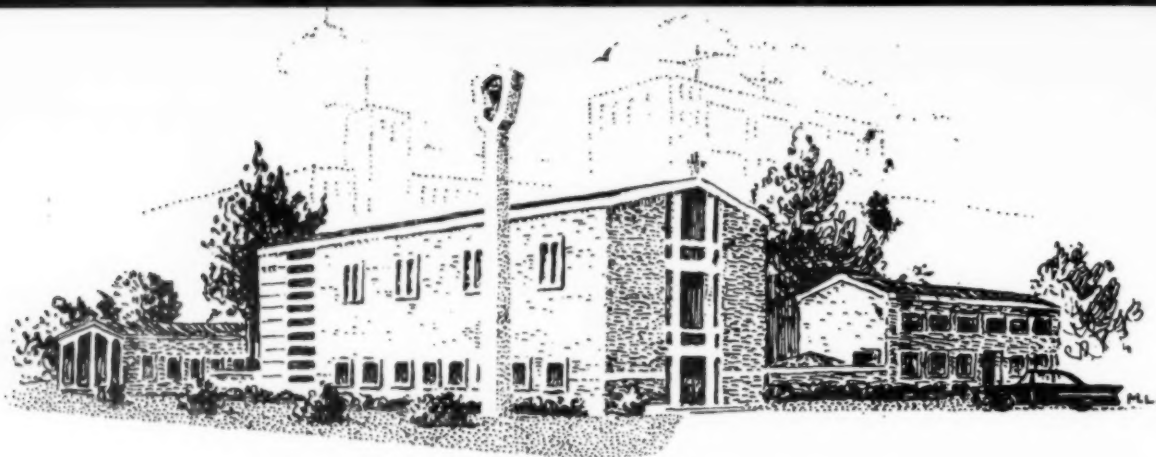
not completely stopped. Indeed, throughout this period, many persons were received into church membership.

In the spring of 1957, some of the church leaders, convinced that the way of violence is wrong, organized a "Peace Mission," with a view to persuading the rebels to desist from their activities. At great personal danger, members of this mission sought out the leaders in their hiding places and pleaded with them to lay down their arms. The Government had indicated its readiness to discuss a possible mutually satisfactory arrangement for the administration of the area once overt actions ceased. This mission was successful to the extent that many persons renounced violence and accepted the amnesty offered them.

Subsequently, leaders of the moderate element convened a "Naga Peoples Convention," to which the several tribes sent representatives. Preliminary discussions were given to drawing up a proposal to the Government which would give a degree of autonomy within the Republic of India.

ON THIS RECENT VISIT to Assam, I found much of encouragement in the Naga Hills situation. Christian leaders are highly respected by the authorities, who frequently call them in for advice. Because of the high regard in which these leaders are held, Mrs. Farnum and I were granted permission to go to the Naga Hills and were graciously entertained by the commissioner in Kohima, the administrative center. We were deeply impressed by his genuine desire to see the Naga people fairly and justly treated. He is a man of tact and understanding. He has the confidence of the vast majority of the population. Under his administration a high degree of peace is once again descending on the Naga Hills.

The work of the churches is once again carried out with hope and confidence. In Kohima, in early February, was held the first meeting of the Naga Baptist Convention, attended by two thousand delegates. There was deep rejoicing in renewed Christian fellowship as plans were made for this new day of opportunity.



Drawing of proposed John Smyth Memorial Church, Amsterdam, to commemorate the 350th anniversary of Baptist beginnings in Europe

Baptist Celebration in Holland

By EDWIN A. BELL

BAPTISTS of Holland celebrated, May 5-7, the 350th anniversary of the founding in Amsterdam by John Smyth, Thomas Helwys, and others of the refugee church from the Gainsborough-Scrooby community in England, of the first Baptist congregation in Europe. This group also included William Bradford, William Brewster, and John Robinson, who led the *Mayflower* colony to America.

John Smyth was a person of considerable stature and importance. He belongs to the English dissenters of the sixteenth and seventeenth centuries, who paid a heavy price for the convictions out of which came the Baptist movement in England, and which subsequently affected American political philosophy and the development of the American pattern of the church.

Smyth stands in the tradition of Wycliffe and the Lollards of fourteenth-century England, the influences of whom some historians trace through John Huss to Luther. Steadfast resistance to ecclesiastical reform in England, however, deferred any real impact upon the spiritual life of England until the emergence of the nonconformist movement in the sixteenth and early seventeenth centuries.

Henry VIII, whose reign was contemporaneous with Martin Luther's movement on the Continent, had no sympathy for that movement, nor desire to have any of its influence in England. He exacted conformity with a heavy hand. Whatever progress there may have been under Henry's more lenient son Edward VI was rudely arrested by the accession of the sister of Edward, who is known in history as Bloody Mary. Under her brutal persecutions many Protestants fled England to Scotland, Holland, and Switzerland—a fact of immense significance for later religious development in England. Those who remained went underground. Mary's marriage to Philip of Spain, and her determination to reconcile England with Rome, accelerated the reaction in favor of Protestantism.

The circumstances of Mary's rule formed the setting for the formation of the Anglican Church under her

half-sister Elizabeth, who was the child of Anne Boleyn by Henry VIII, and therefore in the eyes of Rome an illegitimate usurper of the English crown. Elizabeth incurred all the hostility of the pope which her father had known, and with this the constant threat from the Spanish crown. Like her father, Elizabeth needed unity to consolidate her position and to secure her realm. She, too, required religious conformity and punished nonconformity even to death in some cases.

Many of those who had fled to the Continent during Mary's reign, however, returned to England, bringing with them the influence of Calvin and of the other reformers in Switzerland and Holland. For almost a century the *Institutes* of Calvin was the standard textbook in theology in the English universities.

John Smyth belongs to the latter part of Elizabeth's reign and the opening years of the rule of James I. Little or nothing is known of his early life until his matriculation as a sizar in Christ's college, Cambridge, in 1586. He was strongly influenced during his student days by the theology from the Continent. Greek and Hebrew also formed a large part of his curriculum, a fact of importance for his later independent study of the Bible.

After leaving the university, Smyth served two or three years as preacher of the City of Lincoln, but was deposed from his office for his nonconformist views. We next hear of him as the organizer and subsequently pastor of a nonconformist group from the communities of Gainsborough and Scrooby. With other Separatists, this group endured severe persecutions from the crown and episcopacy. Freedom from Spanish tyranny had been gained in Holland, and religious toleration had been granted by William of Orange in the 1570's. Emigration, while not forced by the British crown on dissenters, was permitted. Smyth and Helwys organized the emigration of their group to Amsterdam, where they landed in 1607 or 1608.

Smyth was no ordinary dissenter. He sought the restoration of the church according to his conception of

its New Testament pattern. He stood in the tradition of the free church, which has persisted in one form or another since apostolic days. That tradition holds that the idea of a state church is absurd, that a real church is composed of believers only, and that infant baptism is inconsistent with true Christianity. Members of this church are those who have in repentance made a free decision for Christ, and on this confession have received baptism. This church is free in its disavowal of episcopacy and its repudiation of over and under officers or rulers. It draws a sharp line between church and state and denies the right of civil magistrates to interfere in matters of conscience or faith. It upholds the right of the individual to that form of worship to which his conscience, enlightened by his knowledge of the Scriptures, leads him.

ALL THIS, Smyth championed vigorously. In 1609, his conviction that his baptism as an infant in the Anglican Church was no baptism crystallized, and he sought believer's baptism at the hands of a qualified representative of the true church. Unable to find such a representative, he baptized himself and then administered the rite to Helwys and others of the group of whom he was leader. Later, however, he had misgivings concerning the validity of his baptism, and began to move closer to the Dutch Mennonites, with whom he had disagreed rather sharply on other theological grounds. He requested baptism at the hands of a Mennonite pastor and reception into the Mennonite fellowship.

There is no record that Smyth was baptized by the Mennonites or received into their fellowship before his death in 1612. Helwys took his own followers back to England at a somewhat later date and founded the first Baptist church in England. Robinson, Bradford, and Brewster, who before these events had separated from Smyth and Helwys, and had gone with a following to Leyden, came on to America and founded the first colony in New England.

By his organization and his writings, Smyth kept alive the fires in others of like aspirations and convictions and was the inspiration for the steadfastness of other groups who stood firm until the cause of religious toleration and freedom was established in England and elsewhere. He was the first to lead an entire church to another land. Those of the Gainsborough-Scrooby group who went from Amsterdam to Leyden, and thence to America, took with them certain features of the Gainsborough Covenant which found their way into the Mayflower Compact and later American political thought. He was likewise the first to make a plea for full liberty of conscience, with his classic statement: "The magistrate shall not by virtue of his office meddle with religion or matters of conscience or compel or force men to this or that form of religion or doctrine, for Christ only is King and lawgiver of church and conscience."

Smyth left no following in Holland, but the principles for which he stood were reborn in the nineteenth century with John Elias Feisser, pastor of a Dutch Reformed church, who undertook a reformation of his congregation, so that it would be composed only of members with a deep personal faith. He was excluded

from the synod for his stand against infant baptism. A bit later, Julius Köbner, of Denmark, colaborer of Oncken, the Baptist apostle of Germany, baptized Feisser and six others, and in 1845 a Baptist church was re-established in Holland.

Like other Baptist groups on the Continent, Dutch Baptists in the past have suffered severe persecutions at the hands of the established church, but, with disestablishment, they have enjoyed full freedom of operation and work, and now have a vigorous organization, with a remarkable record of growth during the present century to their credit. In 1913, for example, there were thirteen Baptist churches, with one hundred members. Today, there are sixty-two churches and over seven thousand members. They are ably led by a growing corps of younger pastors and a strong and devoted group of laymen.

Dutch Baptists have opened nineteen new stations, which have grown into organized churches since the war. They have rebuilt their churches destroyed during the fighting, and erected twenty-six other new buildings. They have opened a seminary and leadership training center, for which they have a beautiful new property near Utrecht. They have a vigorous program of evangelism, youth work, women's work, and all other features of a forward-moving Christian enterprise. They have invested nearly \$400,000 in construction since the close of the war, of which they have raised more than \$300,000 themselves, with only \$80,000 in investments by mission boards in America and Great Britain.

The focus of the recent anniversary celebration was to engender interest in the erection of a new church in West Amsterdam, to be known as the John Smyth Memorial Church. Amsterdam's population is increasing rapidly, as a result of the intensive industrialization of Holland. In West Amsterdam, where the Memorial Church is to be located, there is a development which will result in 70,000 housing units to care for a population of 350,000, almost all of whom are new residents. The Baptist church in this area was founded in 1956, with twenty-five members. Today, there are sixty-two members and a rapidly growing work.

THE Baptist World Alliance has commended this project to the Baptists of the world, and contributions toward the erection of this memorial to John Smyth are coming from Burma, South Africa, Australia, the Philippines, and other parts of the world, as well as from Great Britain and America.

Theodore F. Adams, president of the alliance, and Ernest A. Payne, of the Baptist Union of Great Britain and Ireland, were the principal speakers of the celebration. They recalled the early struggles of Smyth and others to establish the principles of which we are the inheritors today.

The numerous visitors from abroad for the occasion were tendered a reception by the mayor of Amsterdam, on May 6, who paid tribute to his own Mennonite ancestry, and expressed his sympathy with the point of view of modern Baptists. The main celebration, on May 7, was attended by 3,500 Dutch Baptists and visitors from abroad—including one representative from Rumania. The service was both televised and broadcast over Western Europe.



*New Jersey Baptists
served as neighbors
to this D.P. family*

Practicing Neighborliness

PRACTICING NEIGHBORLINESS means more than lending a cup of sugar or a garden tool. It means more than calling to welcome a new neighbor. When a Christian seriously practices neighborliness, he becomes, in a measure, a modern Good Samaritan.

To illustrate, Massachusetts Baptists have resettled nearly two hundred of the one thousand refugees, escapees, and orphans for whom the denomination secured assurances, beginning in 1953. "Churches have expended energy, time, money, and Christian concern in refugee resettlement," reports Elizabeth Miller, Christian Friendliness director for Massachusetts. "To resettle a family requires a sustained neighborliness covering periods of weeks, months, and years."

Involvement in any neighborly endeavor drives one to see more of the human picture. Rapid social change is making new demands of every living soul. There are few homogeneous neighborhoods left. Everybody is moving; everybody needs to help or to be helped. By A.D. 2000, the world population will probably be six billion: 79 per cent colored, and 21 per cent white. Who, then, are the minority peoples?

Who are Christian neighbors? For example, there are Christian neighbors in thirty-nine mainland cities who keep in touch with immigrant Puerto Ricans personally or through organizations which work with them. The native-born who exploit and cheat the Puerto Ricans are the kind who cheated the Africans, the Irish, the Germans, the Italians, the Orientals, the Mexicans and other Latin Americans, as each group entered this country.

Christian neighbors are those who resist the use of unflattering epithets for a group. The Baptists in one city observed a "clean-up-your-vocabulary month." A pastor who does not have a multiracial congregation may unthinkingly make unkind remarks about people he rarely sees. Christian neighbors dare, at any cost, to speak out, to take a stand in behalf of minority groups. Silence is not always golden; sometimes it is just plain yellow.

In Detroit, neighborly Baptist couples get together to entertain students from countries outside the United States. Recently a smörgasbord supper was provided by twenty-three couples for thirty-five students. The program was interracial. The hosts were interracial. The hearts of both hosts and guests were warmed. Ninety women's circles in California contributed food for a Baptist center for international students.

In a Chicago church are a small group, growing in strength, who practice Christian neighborliness. One

leader said of the multiracial membership: "It has never been a glamorous social experiment . . . but to have participated in the experience is, by force of circumstances, to have been changed by it. People entered the situation without the slightest intention of changing their racial attitudes or of contributing to the solution of the race problem. . . . many of these lives have been changed through these truly Christian contacts."

What are the distinguishing marks of Christian neighbors? They have high expectations for their fellow men. They have been taught, "Thy will be done, on earth as it is in heaven." Unfriendly and unchristian behavior is ever present, for which they may take practical responsibility at home, at school, at play. Their convictions will not allow them to harbor the attitude that "what you don't know won't hurt you."

Home and church hospitality for international visitors and students involves more than getting to know another country. An honest facing of mutual problems on these occasions brings frank and searching questions which lead to lasting understanding.

Negro Baptist churches have enriched their experience by inviting students from abroad into their services and homes. The Second Baptist Church, Detroit, entertained for the week end a group from the University of Michigan, in 1958. The student adviser asked for a second opportunity for 1959. Overseas visitors are eager for firsthand knowledge of American Negroes.

Host families are needed for Baptist participation in the International Christian Youth Exchange program. This project brings overseas high-school youth to American homes, and sends American youth overseas. The churches pay transportation charges. Scholarships for overseas Baptist college students to near-by colleges help to personalize the Baptist world mission.

BELIEVING that children need to know each other, Baptist parents for the past fifteen years have enriched the experience of their town and country churches by entertaining city children of other than Caucasian background. This project is called "Vacations in Homes in Town and Country." Last summer, Tabea Korjus, Christian Friendliness director in New York city, arranged for one hundred children from twelve Baptist groups and of seven ethnic backgrounds to have vacations in twenty-seven localities of five states. Many of the one hundred Boston children (Negro and Oriental) had their vacations in the country at vacation-church-school time. In Northern California, an Indian Children's H.O.P. program provided seventy reservation children with "Homes Open, Please." The churches furnished new school clothing for seventeen children.

Christian neighbors take the lead. A Connecticut mother reports, "When a Little Rock high school was being headlined, the three Negro students at my daughter's school were assaulted. My daughter, who is seven, came home with a swollen jaw, for she stood between her colored friend and a white sixth-grade boy. This was her first experience." Believing that her church could help the situation, this mother secured the book

Epistle to White Christians for her co-workers to read, made an exhibit for the children, and urged the leaders to establish firsthand relations with members of the Negro Baptist church. She writes, "I have fought with my one weapon—God's Word."

Christian neighbors take risks. Legislation and practices which can solve the problems of Indians and migratory workers must come soon. Is it possible, for instance, for church people to help find ways of providing rest stops for migrant laborers in transit? Harvesters of seasonal and perishable crops have no real neighbors. The availability of religious services for these migrants is one of the knottiest problems in church extension today.

The increasing use of laborers from Japan, the British West Indies, and the Philippines calls for study. Concerned Christians are asking: "Is it necessary to bring in this labor? Why? How is such labor housed and served? Is an effort being made to insure community acceptance of it, or will community attitudes be negative, and the workers return to their countries with unpleasant memories of the United States?" The possibility that the use of this labor is a way of avoiding paying adequate wages to United States citizens introduces controversy into this situation. Here one's best avenue of action is the impact of church and community leaders on the political scene.

The needs of special groups are being met by inter-church and intercity agencies. Parolees of penal institutions and mental hospitals need community neighbors. The problem of the underdog is not so much that he does not have his share of this world's goods, as that he has been kept from developing a strong enough drive to want them. A church's prospect list should include the poor, the uprooted, the alcoholic, and other needy people.

Christian neighbors seek creative opportunities inherent in conflict situations. Some Christian neighbors have accepted the mission of opening housing in their

neighborhoods to persons of other races. In return, they have experienced rejection. Others have refused to run and have posted "Not for Sale" signs. In New York, a "tell-your-landlord" action is supporting the law which bans discrimination because of race, religion, or national origin in almost all private housing in the city. Christians determine to tell their landlords that they would welcome Negro or Puerto Rican neighbors. Realtors who sell or rent without prejudice, and who do not exploit an area by blowing up a wave of hysteria, qualify as neighbors.

CHRIStIAN NEIGHBORS see hope in the unselfish actions of people like Dr. and Mrs. Horatio S. Hill, who have given long service at the Harlem Educational Center, New York city. They learn the cost of Christian neighborliness in Harlem. Mrs. Hill, secretary of the apartment-house organization, insures, among other practical matters, that garbage is collected regularly. All residents on that street benefit from her efforts. Her weapon is the telephone.

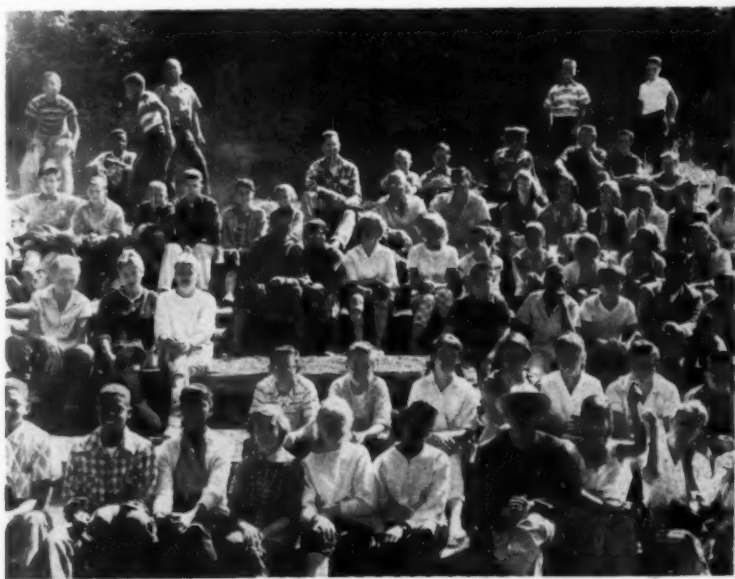
Christian neighbors learn that paying a price is not one-sided. They conclude that housing segregation is unjust because: (1) it denies American minority families their natural dignity; (2) it fosters and perpetuates housing conditions that injure family life; (3) it imposes an unfair economic burden on Negro families; (4) it restricts and destroys the social participation of Negro families in full civic life; (5) it promotes among the dominant group a false sense of superiority and a complacency toward injustice.

Church members who are Christian neighbors must raise the question repeatedly, "To whom does our church not minister?"

To Jesus' question, "Which . . . of these three, . . . was neighbour unto him that fell among thieves?" The reply of a Christian, the only reply that he can make, is: "He that shewed mercy on him."



No racial prejudice exists among these Christian girls
June, 1959



Training in good human relations at a Christian camp

Will You Find God in the North?

YOU ARE on an open truck, standing up, heading north. You are a Negro, raised in a shack on the Florida mucklands, doomed forever, you think, to fear and distrust the whites. This is your first trip into New York on a migrant labor crew. What will you find?

There will be steady work and good wages, you hope. On an early crew like this you can begin with strawberries, follow with peas, then for the rest of the summer pick snap beans. Sweet corn will be ready in September, and if you stay later than that, there will be potatoes and fruit. The year 1957 was a poor season. The average male adult earned less than nine hundred dollars for the year. If crops are better this summer, you may earn a thousand dollars and buy yourself a car. This will not allow you to send anything to your family, of course, but your wife and children will be working, too, in the cotton fields of the South.

But what about the cold and rainy days, the weeks of drought and the poor crops? The crew boss says there will be "Juke" shacks with hot music and a good time. You think you know what that means—the crew leaders who run the concessions will try to cut in on whatever small wages your short work week has paid.

In King Ferry, where you are going, the growers have built a cinder-block chapel to replace the old tar-paper firetrap where all religious meetings are held. You hear that the churches of the area hire a chaplain for eight weeks of the summer to live and work in the camp. You feel grateful for that: not many migrant camps have chaplains to hear a person's troubles and preach to him the Word of God. In only one other camp in New York state have you heard of growers and church folks building a chapel for migrants, and that is at the Walker Stewart camp in Byron.

You want to bring your family with you another year. Do you dare? What will the living conditions be at camp? Will there be a doctor near by? Will there be a school for your children? Will you be hounded by the police, misrepresented by the papers? If your wife does come up with you next summer, will she be snubbed

in the stores? When she sits in the doctor's waiting room, will she dare respond when a white woman says, "Hello"? You are a Baptist; will you be accepted as a Baptist in the village church or on a Baptist farm?

Your back aches, standing there in that merciless truck for so many miles, crowded like a slave in a cattle car. It has rained and the night is cold. Will you find God in the North, or will the Northern churches be cold, like their mountain air?

Of three million hired hands on American farms today, over four hundred and fifty thousand are migrants. Why? Because of what has happened to our farms in recent years. The farm picture is one of swift and drastic change. The rapid industrial expansion of the cities has moved the centers of American life into rural-urban suburbs. The farms themselves have become factories, producing ever-increasing quantities of food. Modern machines and scientific agriculture allow a farmer to plant hundreds of acres with a minimum of hired help. To harvest these huge crops, however, he must have on demand a large short-term labor supply. A local labor force for such a short season is out of the question. Labor crews must be imported, or the harvest rots in the field and the cities starve without food.

Will machines eventually replace the migrants? In some crops they have already, but men are still needed to run the machines and package the harvest. On Long Island, for instance, mechanical potato pickers have replaced hundreds of human workers, and yet the demand for migratory labor is greater than ever. Quality fruit and vegetable crops will never substitute the picking machine for the human hand. Social and government experts see both farm and city dependent upon migratory harvesters for many years to come.

SO WHAT can the churches do? More than anything else, they can provide a ministry of hope. A missionary worker tells of holding a religious service in a migrant camp where every man, woman, and youth was in some stage of drunkenness. She spoke earnestly of the love of God and the saving power of Christ. She tried to lift up their spirits by offering the hope of heaven, but as people shuffled out of the shack in their weird assortment of hand-me-down clothes, she felt that she had failed.

One old man came to her and apologized for being in such a condition. Next week, he promised, he would be sober enough to sing with the others. But for migrants, next week never comes. She realized as she heard his story that it was a mistake to talk about the hope of God only in terms of heaven tomorrow; this man needed hope for this very day. She took him to a class she had organized for handicraft skills. By teaching him to use his hands for something more than picking vegetables and fruits, she might give him some hope of springing his prison cell of endless beets and beans. She introduced him to a Laubach worker, who began to teach him to read. As in the days of the apostles, once the earthly shackles of life, disease, handicap, or hunger were broken, the message of the redeeming Christ might then dawn bright upon his night.



A work-camp team of American Friends Service building chapel shelter at small migrant camp near Aurora, N. Y.

Wherever there are migrants, churches that are sensing this appalling need are trying to do something about it. In Maryland, Florida, and New York, the major states in the Atlantic Coast migratory stream, and in Georgia, the Carolinas, Virginia, Delaware, Pennsylvania, and New Jersey, where many crews stop for spring and summer crops, churches of all denominations are organizing for a more effective religious ministry of hope.

In the West, churches minister to Spanish-American migrants who work up from the Texas cotton harvest through Oklahoma, Arkansas, and Missouri into the sugar beets and vegetable crops of the Mountain and Great Plains States. In the Far West, other Spanish-American migrants work up from California and Arizona into the cotton, tomato, grape, peach, and pear harvests to the north. Supported by World Day of Prayer offerings designated for this purpose, the division of home missions of the National Council of Churches, in cooperation with state and local councils of churches, sparks and sponsors an expanding ministry for migrant families.

"Everywhere I go," Frank A. Potter, executive secretary of President Eisenhower's committee on migratory labor, told a luncheon group of growers and church and government leaders in New York state, "I find church people rendering a constructive and helpful ministry. I have learned over the months to contact these religious workers and committees whenever I go into a new area to study the problems and the needs."

But are we doing enough? Early one morning last summer a businessman on his way to work found a migrant worker knocking desperately on the door of the local drug store. It had not been open for days; the druggist was sick. What could the worker do? His wife was badly burned. Late last night they had come into camp, bone-tired from their long trip north. It was cold and they had built a fire with old boxes and huddled around it to wait out the night. As the stars dimmed for the dawn, she had slept and fallen into the fire. The businessman's wife was a trained nurse and was able to give her first aid, but the burned woman never did go to a doctor. No one ever does who can stand the pain. There are hospitals twenty to thirty miles away for emergencies, but few want to go on charity for a cold or a stomach-ache.

Can church people do anything about the desperate medical need in most migrant camps? Some are trying to. They organize clinics, with regular hours for a doctor or nurse to be present. There are county and state resources, but someone with compassion in his heart must seek them out and put them to work.

And what about the educational needs of the children? When there are too few teachers, classrooms, and buses for the local children themselves, what hope is there for the migrants? In the case of Spanish-American children there is the added problem of language. Some communities have established child-care programs and found vacant buildings of a sort for classes, but these hardly touch the need. When young people grow up without being able to read, write, or figure for them-

*Too young to pick peas,
but old enough to learn
if someone will teach her*



selves, they have no hope. Concerned churches might provide rooms, volunteer teachers, books, and materials. Laubach methods and materials for teaching illiterates are available for church people who will promise to use them.

CHURCHES on the transportation routes are trying to do something to help in another area of need. Thousands of migrants are moved long distances between jobs in trucks and overcrowded buses. The drivers are often unqualified and there is seldom liability provision for accidental injury. In 1953, an accident in Del Rio, Texas, resulted in death to eleven men and injury to fifty-six others. A seventeen-year-old boy was driving the truck. Church leaders can find rest stops and spur government action to provide them. Churches near migrant camps sometimes make arrangements with camp managers to know when crews will arrive, so as to have hot meals ready for them.

The housing problem is a matter for government action, of course, but church people can do much to develop a climate of community concern. The more progressive growers are replacing the tinderbox shacks with cinder-block housing. More than humanitarian principles are involved; it is money in their pockets, for the better workers will go where living conditions are best. Church people can point this out to camp owners and always be quick to give credit where credit is due.

The central mission of the churches, however, remains in the proclamation of the gospel of hope. Most migrants hunger for a personal and dynamic God, who will enter into their daily lives and intervene in their behalf. The director of a work camp of college youth tells of one burly migrant worker who went temporarily berserk under the tensions of a long summer drought. Crazed with liquor, he entered his family shack, brandishing a knife. No one could disarm him—no one dared try. His wife pleaded with him as he smashed everything in the little room they shared. It was his small daughter who finally got through to him. "Papa, in the name of Jesus, drop the knife!" He broke down then and wept in his wife's arms.

God is real to these migrants. They hunger emotionally for his personal and saving Presence in their lives. This, more than anything else, earnest Christian people have to share.

So Great the Task!

Still unfinished is the task of making disciples of all the nations. Its challenge continues undiminished

By FLORENCE STANSBURY

FROM the first "aloha," said with myriads of colorful leis at the airport in Honolulu, until the last farewells were waved in Oslo, I saw American Baptist missions at work. If there is one impression that stands out above all others, even now, it is that we are one great fellowship of Christians who love God and who, each in his own way, are working to make known God's seeking love in Jesus Christ. The strength of one is the strength of all, and the weakness of one must be the concern of all.

I was deeply impressed with the high caliber of Christian leadership we have in many countries. In land after land Christians hold positions of trust and responsibility. They help to make the legislative and the executive decisions that a new day demands.

Our missionaries, who stand side by side with this group of Christian leaders, continue to give outstanding service. Sometimes this means being an adviser or a consultant; sometimes, a good friend who can listen, or make suggestions, and then step aside to let someone else carry out the decision. Again, the missionary may be making his contribution through a specific type of service, through carrying out responsibilities for which he is professionally trained. But always the team relationship is evident—the indigenous Christian leader and the missionary, each supplementing and enriching the work of the other. This developing flow of understanding and responsibility is one of the great achievements of our American Baptist work overseas.

Another evidence of our growing Christian witness as American Baptists is the concern the younger churches have assumed for spreading the gospel in their respective areas. Surely the commission in Matthew 28: 19-20, "Go . . . and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world," is meant for each new group of Christians as they become established. And to this challenge the younger churches are responding.

In Japan, I visited one church that five years ago considered closing its work, which it thought to be weak and ineffective in a strongly Buddhist area. But with the coming of an alert pastor, who opened the eyes of its members to their great opportunity, this church found new hope. Today, five years later, the church membership has increased, a through-the-week kindergarten has been added, and a strong Sunday school meets every Sunday. Though this internal growth

First steps in making disciples of the children



and strength is significant, perhaps even more so is the fact that in a neighboring village a new church has been established, with a kindergarten and a Sunday school. And this year a vacation church school is being planned for both churches. Surely this church, as many others, is carrying out its mission.

In another area a report showed that in one year fifty-eight new churches had been established in the northern hill states of Burma. That was another evidence of the vitality of the Christian message and the eagerness of Christians to witness to their faith in Jesus Christ as Lord and Savior.

Equally thrilling as the outreach of churches into their own areas is the growing sense of Christian responsibility for people beyond the reach of an individual church. Japanese Baptists, for example, have a home-mission project in the Inland Sea, through the work and witness of the evangelist and on the *Fukuin Maru*, the gospel boat. Children come running when the boat puts into a small village, knowing that it is time for pictures and stories that show God's love through Christ for every child. Japanese Baptists' foreign-mission project is a Baptist church in Okinawa.

Not only do churches and conventions assume responsibility for establishing other communities of believers, but individual Christians also carry this burden of concern. I wonder whether any of us who are steeped in Christian tradition can feel the awful responsibility of one Christian young man—a Christian of only a few years—who alone bears his Christian witness to a village of seventy-five families, and who invites those interested into his own home for Bible study, discussion, and worship.

In Okinawa, I saw further evidences of this sharing of a joyous Christian faith as I, too, worshiped with a Christian family in a Christian home where other seekers and believers were meeting with them until such time as they could establish a Christian church.

Our Christian witness makes itself felt through

many different channels as the needs of people are being met. In rural or agricultural centers, young men are trained for lay leadership roles in their own communities through Bible courses, through courses in the meaning of discipleship, and through working with youth and children toward a better program of Christian teaching. In addition, these young men learn the techniques of being better farmers—how to produce more food for themselves and how to share their newfound knowledge with their neighbors. Finding new ways of increasing present agricultural production schedules is one of the basic human needs around the world. Several Christian leaders, missionaries as well as technical-assistance persons, indicated that the group or the country or the agency that solves the world food and distribution problem will win the allegiance and confidence of the people of the world. How important it is for Christians to be in the advance guard in helping to solve this important problem, must be evident to every thinking person.

In established institutions, such as hospitals, schools, clinics, training schools, and Christian centers, I saw many evidences that, underlying all services, a deeply felt atmosphere of Christian love and concern pervades every aspect of the Christian ministry overseas. Here again I felt the oneness in Christ of the Christian nationals with the missionaries.

THREE OTHER INCIDENTS of a more personal nature carry a message of love and deep devotion to every American Baptist. Of the many expressions of gratitude for the years of missionary service, there was no end.

In an institute for teachers and leaders of children, in which we considered the Christian education of children, were 128 persons from the northern hill country of Burma. At the close of the institute there was a thanksgiving service, in which all the team leaders were recognized with a beautiful gift. My gifts were a beautiful Burma silver necklace and a hand-woven Shan bag that had been made by a member of the Kutkai Church who is more than seventy years of age. As the leader presented these gifts to me he said, "Wherever you go in America, telling the people about us, please show this necklace and this bag and tell all our Baptists that they carry with them our love and our deep thanksgiving to God for the years of Christian love that American Baptists have shown for us."

The second experience was a deeply moving one for me as I was taken by the pastor of the Mandalay Church, three seminary students, and a seminary professor to the site of the Ava jail, where Judson was imprisoned. Today the site is fenced in, with a huge piece of marble in the center carrying the facts of the imprisonment. As we talked together and later knelt in prayer at this hallowed place, the prayer of each heart was one of thanksgiving for Judson and for those who sent him. It was also an expression of deep longing to be personally worthy of being a follower of Christ. With such disciples of Christ, the work goes on in Burma.

The third experience came at the end of the month, when the committee on Christian education met to evaluate the five institutes held in Burma. Assurance of

the deep consecration of each individual to a renewed sense of personal responsibility, and a feeling of oneness with all who share in like tasks, were a moving experience.

Much of my time in Japan, and all of my time in the Philippines and in Burma, was devoted to working with Sunday-school teachers and leaders. In sessions with this alert, eager, seeking group we explored the whole meaning of Christian education of children, looked at the available curriculum, and tried to find new ways of sharing the good news of Jesus Christ with every child in each country.

Each country has a curriculum of some kind. In some countries the materials are plentiful, with many enrichment features. In other countries, where curriculum-making is in its early stages, much development will take place before a fully matured curriculum will be available. But the encouraging feature is that all countries and leaders want more and better materials than they now have, for they are realizing the importance of reaching every child.

Lack of materials and the lack of trained leaders are the two greatest problems confronting Christian education leaders today. In some countries, where transportation is fairly good, where the economic situation of the country is at a high level, leadership-training classes, week-end and week-long Christian-education institutes are planned.

In the Philippines, from forty to seventy area missionaries and Sunday-school teachers and leaders met for four days. The acting director of Christian education, Procerfina Plasus, on the last morning, helped these leaders to plan a year's emphasis in children's work that should enable workers to understand new methods of reaching and teaching boys and girls.

In Burma, in five institutes on the Christian education of children, scattered all over that land, we reached about five hundred teachers. These institutes were the first field service in leadership training the committee on Christian education had ever provided for the hundreds of Christian teachers in Burma. The discussions, demonstration classes, skill and activity workshops, all a part of the institute, provided a wholly new approach to the program of Christian teaching. I served as but one member of the team that moved from place to place for these training opportunities. Would that I could share with you the words of appreciation of those who were in these deeply spiritual experiences!

IHAVE TRIED, through these simple experiences, to show why, when I think of our Baptist witness, I see strong leaders in many countries, men and women who are giving outstanding Christian leadership. When I think of the people of a country, I see, not a mass, but Nang Awn, Naw Paw, Sharo, Saw Shi Show, Sayama Daw Than, Suboi Jum, Sramu Luella, Srama Rhoda, Thramu Esther, Mahn Knight, and hundreds of others in every country who are leaders, who are training themselves and others in the work to which Christ has called each of his followers. All these are a part of each of us, for we have helped to bring them into places of responsibility and fruitfulness. We must continue to enrich their lives and service with our love, our prayers, and our concern.

Among the Current Books

WHAT'S RIGHT WITH RACE RELATIONS? By Harriet Harmon Dexter. Harper & Brothers. \$4.00.

This illuminating book contains a large number of actual incidents which the author has amassed as illustrations of what is right with race relations in America. In schools, shops, churches, on trains and buses, in courts—wherever you look—there are people and forces constantly at work to ease the transition from the harshness of segregation to the new atmosphere of good will and mutual appreciation. No one can read this book without feeling that integration and understanding are coming in American life. It is the part of good religion and intelligence to help rather than to hinder integration and understanding.

READING THE GOSPEL OF JOHN. By James P. Berkeley. The Judson Press. \$3.75.

Its inadequate title comes as near as possible in describing the contents of this unusual volume, for nowhere in the 280 pages is one conscious that he is reading a Greek lexicon, a Bible commentary, an exposition, or theology, or drama, and yet all are woven into this dramatic work of literary art. Dr. Berkeley, an able Greek scholar, uses his own translation of the Gospel and paraphrases other verses to enable his readers to see and comprehend the peculiar and distinct message of John. The picture is clear. Jesus Christ dominates the scene in his self-manifestation to the world and to his believers. Since the Gospel was written for Greek Christians, John uses the Greek characteristic form of expression—the drama—to present vividly certain events, teachings, and works from Christ's life, in order to convince his readers that Jesus is the Christ the Son of God, and that believing in him they might have life in his name. The author's purpose is not to rehearse an ancient story or expound a doctrine, but to enable his readers to know a Person, a Life, the Son of God, and through him possess eternal life.

THINK ABOUT THESE THINGS. By Robert D. Hershey. Muhlenberg Press. \$2.50.

These twenty-three readable sermons, grouped under four related titles, seek to clarify the essential requirements for purposeful and satisfactory living. "The things we want" are reviewed in their true relationship to "the things we need." "The things that stand in the way" of the attainment of the abundant life are removed

by accepting and embracing "the things to be done," which are clearly and forcefully presented in six final messages, based on Jesus' proclamation of his mission as recorded in Luke 4:18-19. The author, pastor of Holy Trinity Lutheran Church, New York city, is widely known for his radio preaching.

UNDERSTANDING THE BIBLE.

By Fred J. Denbeaux. The Westminster Press. \$1.00.

THE PROTESTANT AND POLITICS. By William Lee Miller. The Westminster Press. \$1.00.

These little books in the "Layman's Theological Library" are stimulating reading. Mr. Denbeaux takes the position that the Bible, unless it is understood clearly, can become a cruelly dangerous book. It is both the father of knowledge and the mother of superstition. It is not a simple book, though common men can get much help from it. This author ushers us into the world of the Bible, which is a strange world compared to our modern world, yet the only world in which the spirit can truly find its home. Mr. Miller's book concerns itself with American Protestants and American politics. Politics is defined as "the fight for power wherever it is." The goal of the author is to get American Christians to unite American idealism and vitality with greater wisdom, depth, maturity, and steadfastness. He urges Christians to beware of abstract ideals unrelated to the context in which they will be realized. He has no faith in sweeping claims for panaceas and utopias. Man has to begin with the real world. The author feels that our country may be involved in the future in limited wars, and that we should be working toward opposing what he calls "the twin horrors of the twentieth century, the totalitarian police state and thermonuclear war."

THE GOSPEL IN DISPUTE. By Edmund Perry. Doubleday & Company, Inc. \$3.95.

In this latest addition to the "Christian Faith Series," neo-orthodoxy takes a look at Christianity in relation to other missionary religions. What does it see? It sees that the entire geographical world "has reverted to a mission field"; that the Christian faith is meeting strong competition by resurgent Hinduism, Buddhism, and Islam; that there is widespread uncertainty with regard to the proper approach of Christians to the non-Christian world, or whether missionaries should be sent to non-Christian lands at all. In addition

to all this, the book takes into account the limitations which Christian missionaries now encounter, especially in India, and the role of nationalism in supporting the non-Christian religions. What, then, must Christians do in view of the present competition? Dr. Perry insists that Christianity is the one and only religion of the gospel of Jesus Christ, and that all other religions must bow before its advance. So he summarily rejects the findings of *Rethinking Missions* (1932), rejects William Ernest Hocking's more recent espousal of "re-conception," by which each religion would appreciate the "unlosable essence" of every other religion; and rejects Toynbee's thought of trying to purge the traditional Christian belief that Christianity is unique. Dr. Perry's conclusion is that "there can be no reconciliation of the Gospel with other centers of faith except as those other centers abdicate and acknowledge the sovereignty of God in Christ." There are of course, many missionaries active on the fields—India in particular—who will not go along with this unbending, ironclad stand, even though they will insist on the superiority of Christianity to all other religions. And though they may not go all the way with *Rethinking Missions*, they will never go back to the status quo before it appeared on the scene.

THE SURGE OF PIETY IN AMERICA. By A. Roy Eckhardt. Association Press. \$3.50.

This is an exploratory analysis and appraisal of the current upsurge of interest in religion. It is a careful study of the reflection that one gets in religion of a highly secularized society. Its earmarks are, first, an astonishing growth in church membership and the resurgence of fundamentalist revivalism, whose chief exponent is Billy Graham; and, second, the emergence of the "cult of reassurance," represented by such men as Norman Vincent Peale. Often in this new religion, faith is equated with patriotism, free enterprise, and the American way of life, represented by such movements as International Christian Leadership and Spiritual Mobilization. It is the opinion of this careful scholar that this surge of piety does not go very deep in reflecting Christian values. It is rather a resurgence of "folk religion" that vainly seeks to serve immediate human interests and has a deity which can be manipulated and domesticated. God is used too frequently as the solver of human problems, the answer to every predicament. It is a response of the "other-directed" man. It is the way "organization man" drives toward conformism in the name of the Christian faith.

Ideas • Plans FOR GROWING CHURCHES

Audio-Visual Hints and Suggestions

DO YOU KNOW that last year 8,386 visual programs were sent to Baptist churches from the three Baptist Film Libraries? Have you also made use of this valuable resource? We invite you to learn more about our worldwide Baptist mission, overseas and at home, through the visual medium of motion pictures and filmstrips.

'Africa'

FILMSTRIPS

Because of the increased interest in Africa, with its tensions and problems, the overseas-mission theme for 1959-1960, "Africa," will be a timely one. Our Baptist world mission in Africa will be emphasized in two new color filmstrips, *Masaya's Story* and *With Our Hands*. These may be purchased for \$5.00 each.

In *Masaya's Story*, Masaya, of the Belgian Congo, takes us to his village to show us how his people have lived traditionally. He tells us how the Christian influence has brought light into the darkness. This is a true and vital story of interest to all American Baptists.

The color filmstrip *With Our Hands* shows how White Cross serves a valuable purpose around the world. This is an inspiring story of two White Cross packages, one for overseas, and one for home, missions. We meet with a mission society where the women are rolling bandages and preparing other items to be packed in the White Cross boxes. One box arrives at one of our American Baptist missions in Congo

and the other at one of our home-mission fields in Arizona.

Other filmstrips on our work in Congo are: *The Awakening Congo*. Sale, \$2.50. *A Light in the Darkness*. Sale, \$3.50. Two which are especially appealing to children are: *Tumba of Africa*. Sale, \$6.00. *Sumo, A Boy of Africa*. Sale, \$3.00. Tumba and his family are helped by the church as they move from the tribal village to the city. Sumo attends the mission school and talks with the missionaries.

MOTION PICTURES

If a motion picture is desired, we recommend *New Faces of Africa*, a new 30-minute color film. Rental, \$12.00. It gives an excellent over-all view of present-day Africa, a continent in transition, and the implications for the future of the missionary program.

A young African Christian faces many new problems when he moves from the village to the big city, in the 30-minute film *Challenge of Africa*. Rental, \$8.00. A dramatic story of a young African is also told in the 25-minute film *In the Footsteps of the Witchdoctor*. He becomes a Christian doctor to his people. Rental, \$7.00.

The two 15-minute color films *African Cousins* and *Bantu Girl* are particularly suited for children and will give a splendid picture of African life. Rental, \$6.00 each. Other motion pictures are: *I Am with You*. 75 minutes. Rental \$16.00. *Congo Miracle*. Color. 30 minutes. Rental, \$10.00.

'Town and Country'

MOTION PICTURES

Emphasizing the home-mission theme, "The Church's Mission in Town and Country," two motion pictures are recommended: *None Goes His Way Alone* and *On Common Ground*. Telling the story of the interaction of one family in the life of the community, *None Goes His Way Alone* is a moving documentary film on the unique place of rural ministry in the United States. 30 minutes. Rental, \$6.00. *On Common Ground*, a group of separate rural churches discover that by working together they can increase their effectiveness and expand their program. 25 minutes. Rental, \$6.00.

FILMSTRIPS

May we suggest a color filmstrip for children called *Town and Country Cousins*. A group of children in the country decorate a piece of cloth for

a worship center and present it to their city cousins. Sale, \$6.00. *Digging Deep* is on rural and urban youth working together, stressing the importance of digging deeper into the mission of the church. 20 minutes. Sale, \$10.00.

For additional information on these and other visual materials, contact your nearest Baptist Film Library. Be sure you are on our mailing list.

Film Library Managers

The department of Baptist Films is pleased to welcome Mrs. Jill Johnsen as the new manager of the Baptist Film Library in Berkeley, Calif. We also wish to thank Mrs. Hazel L. Lahrson,



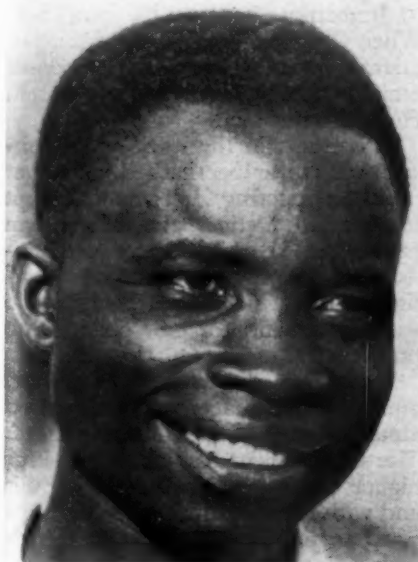
Jill Johnsen

the former manager, for her valued services over the past ten years. Mrs. Lahrson is to go to Switzerland with her husband, Gordon R. Lahrson, where he will serve as the European representative of the American Baptist Foreign Mission Societies. Mrs. Johnsen is well prepared to help you with your visual programs of motion pictures and filmstrips. We are happy to welcome her as a member of our department. Do not hesitate to call on the managers of our other two Baptist Film Libraries to assist you in setting up the visual program in your church: Elli Coners, of New York, and Wesley Ross Doe, of Chicago.

'A Baptist Church Covenant'

"Through the years Baptists have expressed their conception of Christian living and their responsibility within the church and as individual Christians through what is known as a 'Church Covenant.'"—*Faith & Fellowship*.

Covenants differ slightly in individual churches. If your church is considering adoption of a covenant or revision of a covenant, you may obtain free copies of "A Baptist Church Covenant"



Masaya in filmstrip 'Masaya's Story'

June, 1959

for use as a guide, by writing the Department of Literature, 152 Madison Ave., New York 16, N.Y.

Overseas Map

The American Baptist Foreign Mission Societies have made available a map showing all our mission fields in Asia and including, in an inset, the Belgian Congo field.

This map measures $20\frac{1}{2} \times 32\frac{1}{2}$ inches, with land masses in white, oceans in deep blue, and mission areas in light blue. This "Foreign Mission Map," priced at 50 cents, may be obtained from the Department of Literature, 152 Madison Ave., New York 16.

'This Is My Heritage'

Have you ever wondered about your Baptist heritage? History and heritage are combined to make the new 30-minute color sound filmstrip *This Is My Heritage*, a must for every American Baptist congregation.

The first Baptist church was established in Holland by a group who had escaped there from persecution in England. Roger Williams emigrated to America, where he took a stand against the state church.

Many early Baptists suffered for their beliefs. Others spent their lives explaining the concept of freedom of religion. Names such as Henry Dunster, first president of Harvard; Isaac Bachus, pleader to the First Continental Congress; and John Leland, inspiration to James Madison, appear in many places.

In 1812, Adoniram Judson became the first regularly established missionary from the United States. He struggled six years in Burma for his first convert! In 1814, came the Triennial Convention, forerunner of the American Baptist Missionary Union and of the American Baptist Foreign Mission Society. The American Baptist Home Mission Society and the American Baptist Publication Society were founded in the early nineteenth century through the encouragement of John Mason Peck and other pioneers.

The sale price for this 30-minute color filmstrip, with accompanying $33\frac{1}{3}$ rpm recording, is \$12.00. Order from your nearest Baptist Film Library. (See page 47.)

Hymns in Our Heritage

There are still some copies of "Hymns Baptists Sang in Days of Yore" available from the Department of Literature, 152 Madison Ave., New York 16, N.Y. These folders carry words and music of several hymns reprinted from a hymnal dating back to 1790. The material is interesting for program use. Price, \$2.00 a 100.

Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

A Welcome to New Missionaries

By MRS. WILLIAM LAW

Not every group of newly appointed missionaries have the rich experience of receiving a welcome to lands overseas from a national leader. At Springfield, Ill., in March, the American Baptist Foreign Mission Societies appointed ten new missionaries, and at their commissioning service, Mrs. William Law, who had already addressed the women's meeting the preceding Sunday, brought a message from Burma and a challenge to the new recruits. Among those appointed were William E. Winn, completing his Ph.D., and Mrs. Winn, M.D., a member of the Fellowship of the Royal College of Physicians. Mrs. Law mentions them because of their designation to Burma.

Mrs. Law and her husband, medical doctors in pharmacology, are on the staff of the medical college of the University of Rangoon. Upon completing, this month, two years of special research in Utah, she will go to Ireland for a year of clinical work at the Ro-

tunda Hospital in Dublin. Her husband holds a Ph.D. in pharmacology from the University of Edinburgh, Scotland. In speaking of her life, she began, "My father was an orthodox Moslem, but when I was nine he sent me to the American Baptist mission school in Prome because it was noted for turning out disciplined young women of dignity and ability." Her acceptance of Christianity came while she studied at the former Judson College, Rangoon. Today she is a leader in Baptist, interdenominational, and civic groups. She is the mother of three sons. She brought the eldest, William, 15, with her. He will complete his high school and college education in America. As she has visited churches, she has been impressed by the strong youth and women's programs, and she will help churches in Burma to develop similar programs.

Look at her picture and listen carefully as she delivers this address to a large audience and to new missionaries.

FIRST AND FOREMOST, may I tender my personal thanks to the American Baptist Foreign Mission Societies in general and to the New York office in particular for this wonderful privilege of permitting me to come here and get a glimpse of the way the boards of managers of the American Baptist Foreign Mission Societies function to keep all the mechanism in action in places widely scattered over the face of the earth. Being here has been a delightful privilege and a high honor.

Though not delegated in any official capacity, I now stand before you as a national representative of Burma's 360,000 people within the Baptist community. If they could have known that I was to address this elite council and, also, the members of American Baptist churches, which stand stalwartly behind these societies, I am sure they would have wished me to say what my own heart wants to express—our most sincere Christian love, our gratitude, and our appreciation of your efforts and your prayers for Burma, your contribution in funds, program, and, most wonderful of all, your contribution in the people you send to us to toil in the Lord's service.

I am continually amazed that you wonderful people, with such beautiful homes in a land that overwhelms me with awe for its greatness and wealth and freedom, will leave this land and come to swelter amidst difficulties in lands like ours to labor for the Lord.

I thank God for all of you. When God planned the most wonderful gift to humanity, he sent his own Son. When Christ planned his work for our salvation, he did not write a code of ethics, nor leave a statue of himself. He left twelve men.

It is true that the work of the mission will never be finished. However hard the opposing forces may attempt to stifle our lifelines, the mission can never lose heart. If there are hindrances, they are not ultimate "stop" signs, but just signals for "wait" while we look around for new channels to progress.

Great, indeed, was our sorrow when our plans for reopening our beloved alma mater, Judson College, crashed. The Government had other plans for higher education. Undaunted by this and with renewed faith we looked forward to opening a college in Moulmein. But crushed again were our hopes when the Government opened a

state intermediate college in the buildings of Judson Boys' High School, in which we had planned to open our college.

However, through this very program of opening four state colleges in Moulmein, Mandalay, Kyaukpyn, and Magwe came challenging new opportunities for Christian witness through new Student Christian Movement groups. Moulmein and Mandalay are already established Christian fields, but Magwe, in central Burma, and Kyaukpyn, in the Arakan coastal strip, are in the very heart of Buddhist Burmese areas, and there have never been mission centers there.

The Student Christian Movement groups, as new nuclei, present challenges to the churches for a greater emphasis in evangelism among the Burmese majority of Burma's people. There are many of Burma's fifty thousand villages which have not yet known of Christ. Harken more intently to this Macedonian call from the 80 per cent of Burma's teeming twenty millions.

Harvest Among Hill Tribes

Most fruitful has been the work among our hill tribes. The harvest from that field has had ample yields. But that field represents less than 20 per cent of our people. Regrettably, the same percentage of harvest cannot be claimed for the Burmese among Burma's 360,000 Baptists. Why? Great as is the jump from animism to Christian light, it is still a more or less simple jump. For the Burmese Buddhist, however, slow and painful would be the road to conversion. He has more hurdles, and massive ones they are. The might of two thousand years of cultural background, steeped in Buddhism, cannot be relinquished in a year or two.

The broadly inclusive Buddhist system allows room for worship of any deity worthy of note, the innumerable animistic spirits, and the whole pantheon of Hindu gods; yet it has no conception of the one Eternal God. And as for a personal Savior in Jesus, the Buddhist finds this concept hard to accept, because he has been taught to work out his own salvation. Difficult it is, through all this, to reach his soul, which he has been led to believe is nonexistent. But if he hears the gospel of Christ, meets the living Christ in the lives of Christian men and women, such as the missionaries you send, and tastes the goodness in accepting the indwelling God, he knows that he has found joy.

I am glad that during his furlough missionary R. E. Brown studied Pali, the language of Buddhist scriptures, and the Buddhist religion. He has thus girded himself for his future among



Mrs. William Law

the Buddhists. A great task still lies before us for greater evangelism among the Burmese. Stupendous work it is, and slow, but rich and priceless are these rare grains.

Before I conclude, I want to welcome the missionaries who will be returning to our sunny shores. To the

new missionaries, also, a warm welcome and a promise to stand by you. As I looked up the spelling of the name of Mr. and Mrs. William E. Winn, I said to myself, "How precisely Burmese the name 'Win' is and how well it fits! 'Bright and shining,' it means in Burmese." May their work among us be bright and shining as they win people for Christ.

Once more before I bid you farewell, kindly accept my greetings from the Land of the Pagodas, greetings warm and cordial with love and appreciation. And now farewell!

[This address may become a circle program. A leader may impersonate Mrs. Law and the audience may impersonate the ten new recruits being commissioned, four couples, one single man, one single woman. For enrichment, have two persons ready to discuss the beliefs of the two major religious groups in Burma—animists and Buddhists—mentioned by Mrs. Law. From the denominational book store, secure Introducing Buddhism, by Kenneth Scott Latourette, ninety cents; and Introducing Animism, by Eugene Nida and William Smalley, ninety cents.]

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

The Gospel Can Save Haiti

By AARON F. WEBBER

WE CLIMBED rapidly up that steep mountain trail to the Citadel to the "music" of yells from the boys, one sent to accompany each horse, and to the swish of their green switches. Because the nag was forever coming up when I was coming down, I found it hard to communicate with any of the boys. They had learned just enough "tourist English" to teach me the names of trees and plants I had known before they were born. I could not make "What's the hurry?" understood, or talk about things that really made a difference in life.

We had gone to Haiti as a group of American Baptists on a missionary tour. The land looked very arid from the plane, except for occasional irrigated farms. We went through immigration on a magic carpet provided by a tour agency. A Mr. Anderson, with his private public-address system slung over his shoulder, said, "Baptist group, this way please. Let me have your white landing cards and wait a bit."

Almost before folks could spend

their money in the mahogany shop, we saw our baggage being transferred to a DC-3 of the Haitian Airlines, and we were called aboard to start a bouncy ride to the north, some ninety miles across the mountains to Cap Haitien on the Atlantic Coast. But who ever suggested to the pilot that he circle the Citadel? He really only half-circled it and gave those on one side a marvelous view, but it was at the expense of a very special series of bumps in the air currents. All of us were glad to go on to the airport.

It was when we "fanned out" on Sunday morning that we had our first real opportunity to see how the missionaries, pastors, and lay people were communicating. Actually, a high proportion of the travel was up and down over those bumps for which Haitian roads are famous.

My group bumped to Limbe, and that may well have been the least bumping any group took. Howard Johnson, of Cedar Falls, Iowa, preached to an audience which I esti-

mated at about five hundred. Missionary Harold K. Heneise interpreted in Creole. The fine, enthusiastic congregation, the choir of thirty-five or forty directed by Missionary Zenas Yeghoyan, the honor list on the wall of those who had had perfect attendance through 1958, these and other factors showed how the gospel had been communicated.

After the sermon, we were taken some miles into the country to He-



Good Samaritan Hospital pharmacist

neise's "Cathedral on the Mangos." Actually there is a roof—at least most of it is still there. The timber post at one corner does not reach the roof any more. In any case, one never could get all those 350 people under the one small roof. Could I be less than inspired, preaching to this great, seeking group, half under the roof and half shifting with the shade of the trees? Mr. Heneise comes to this field once a month. The lay volunteer worker who leads between times is a young cabinet maker.

That evening, C. Stanford Kelly "ran interference" for us to get us down the aisle to sit in a group on the platform of the First Baptist Church, Cap Haitien. He is our general missionary and pastor of this great church. A sober estimate, based on counts of typical areas, said that there were not fewer than eleven hundred in the auditorium. Outside there were five to six hundred in a passageway and two streets. The church had rushed the finishing of an addition to the auditorium, so that it could be dedicated that evening. A choir of at least fifty voices delighted us with the Hallelujah Chorus and other great numbers. Thirty-two witnessed to Christ in baptism. Do you wonder that Edward D. Rapp said to Mr. Kelly, "You have put stars in the eyes of all these visitors"?

When we could ask Mr. Kelly "What makes this thing tick?" he brought out a folder with a list of fifty-two lay preachers. He gives time to

training these leaders and they go out to preach. Also, they and many others are continually doing personal evangelistic work. "When we give an invitation," Mr. Kelly said, "it is because our lay people have brought folks in who are ready to accept Christ. The invitation could just as well be given at the start of the service as after the sermon."

Stark Poverty

Stark poverty stared at us, literally and figuratively, on all sides. Starvation never seemed far away. And that was the motif when we visited the Good Samaritan (Baptist) Hospital in Limbe. Here, science joins hands with faith to do the impossible. The chief interest of these Good Samaritans is in the children who have fallen among robbers called Poverty and Ignorance, which have left them sometimes more than half-dead. The question often is, "Can we save this one?" Malnutrition in children, William Hodges told us, is especially treacherous, because they become more and more passive until they expect nothing and ask for nothing.

"Communication" in the biblical sense was what we saw in the "housing project" established by the mission and the Cap Haitien church for members out of work. Unemployment is so general that it seemed absolutely necessary to provide some sort of living quarters for numerous families. The construction is of the simplest, the area is greatly crowded, and a house consists of one room. Toilets and baths have to be on a community basis. In spite of the crowding, hygiene is much better than many poor people experience. The houses are in two areas, each of which has a supervisor. The people pay no rent. When they find work, they must move out and make room for others.

Our seminary at Limbe is currently closed, awaiting a new class with full secondary preparation, approximately equal to a junior college in our system. While we did not see the seminary in action, we did observe other schools where the example of the Great Teacher is being followed. Both on the seminary grounds and in some of the churches, children are given this new opportunity. For instance, the Limbe church operates a crowded school of 265 pupils.

Our one high school is in Cap Haitien, where a brand-new building is rising on a long lot. Some of the Roman Catholics have been saying to Edith Robinson, the principal, "How do you Protestants rate? They have given you the whole avenue!" We have spent one thousand dollars improving the lot. Then, a specific gift of \$37,000 made possible the new building. We will save the rent now

being spent on an ancient house we now use. This school was started by Miss Robinson and backed by some New York Baptist churches. Now we are taking it over, with Miss Robinson as missionary.

Conversations revealed another side. "What is the way out of this tragic poverty, so far as the Government is concerned?" "We see no way out. Whatever government comes or goes, the people are neglected." "Why is that woman shouting at you?" "Because I am a mulatto and the government people are trying to stir up the blacks to violence against us." "Is the country fairly quiet and stable now?" "You can judge by the fact that the radio from Cuba is fomenting rebellion. Haitians speak from there and people here lock themselves in to listen secretly." Aside from the suffering that a revolution would bring, one senses a deadening dull feeling that whoever wins, the people will lose.

The sum of the matter is that we saw no hope for this nation apart from the gospel. We were in a sense enchanted by the sight of the graceful burden bearers, women swinging along with purposeful stride and queenly posture with loaded baskets on their heads. However, we realized that their heaviest burdens were on their hearts. We saw marketing done in conditions of dust and flies that made us wonder how any of the buyers could live. But we realized that the deadliest disease there and anywhere is sin.

At the hospital, one of the visitors,



Dr. Hodges helps a grateful patient

seeing starved children being brought back to normal health, said, "If anyone ever again tells me that he doesn't believe in missions, I'll hit him." This was said with deep emotion, but at once he grinned sheepishly as he realized he had tried to put an oversized thought and feeling into a very small phrase. Everyone of us thought and felt as he did, but decided that there is no way quite to say it except by a life dedicated to missions.

Belgian Congo Parties

By MAUDE EDWARDS DEAN

THE NAME may sound fancy, but the idea is not, and the Congo parties are as simple as can be. Over a cup of tea or coffee, a friend—never more than two friends—and I talk about missions—American Baptist Convention missions.

The "Congo" part comes from the fact that my missionary table at home is covered with the tea cloth which Rhoda Armstrong used in the Congo, and I use that as my point of contact to start the conversation. My church prayed for Rhoda for nearly two years. You know how prayer stimulates interest, and now we are praying for the Congo and our Baptist work there.

So many times I have heard someone complain that he was interested in missions, but knew so little about it. True, there are many ways of learning, and ignorance is not something to be proud of; but, often, we just need a little push.

A tape recording would probably reveal the fact that each article on the table starts a new topic of conversation. It may be the photograph of the Blanchards, the Dexters, or the Scotts in India, or perhaps the pile of pen sketches, which will start us talking about the unusually high quality of all our missionaries. This is sure to lead to the fact that every A.B.C. missionary is an evangelist—Dr. Morse in India, Nadine and Bill Hinchman in Japan, the Capens in Thailand, and all the others.

The magazines—MISSIONS, Congo

News, Burma News, Tidings, and others—are new to some of my visitors. So I have an old copy of one of them ready to be taken home as a souvenir of our "party." It is always my prayer that interest will be stimulated to the point of subscribing; for the price is low and the material exciting.

The prayer calendar which Ruth Kalling sent from Japan starts us talking about the vital importance of prayer support for all our missionaries—not just "God bless our missionaries," but specific requests like "Lord, heal Takeda's body, I pray. Supply his material needs, and prepare him to be a good pastor"; or, "May the Japan Baptist Union keep its original consciousness of thy presence with power, and in it step forth bravely to do great things for thee."

If guests stay more than two hours, and they often do, there is time to talk of many things, but always connected with our convention, and the great work we are helping when we support it. I have a card of prayer requests for each one to take home, and this suggestion: "Whenever you hear one of our missionaries, add him, or her, to your permanent daily prayer list. It will be fun to watch the list grow. Mine has now passed the one-hundred mark, and I feel that this is only a good beginning."

It is my plan to have at least one Congo party each week, and thus eventually to reach each family in our church.



'The Song Goes On'

The Song Goes On, by Claribel F. Dick (author of *How Long the Night*), is a missionary biography about the granddaughter of a war chief of the Kiowa tribe. This story is told about Ioleta Hunt McElhaney. Her mother escaped from the savage environment of tribal life and married a Christian Indian. Through the influence of these parents, Mrs. McElhaney developed a wholehearted desire to bring the knowledge of God's love to all people.

Her faith and courage through difficult school and college years brought to her an opportunity to work with the Indian people. In time she received a college degree and an appointment as missionary to the Indians, the first Kiowa woman to be awarded these honors. She is now a pastor, with two thriving churches of her own, and thus realizes a childhood ambition to bring Christ to her people.

This book should be widely read. A number of copies should be added to church libraries. *The Song Goes On* is \$3 (cloth), at your nearest American Baptist book store.

'Stewardship Facts'

The new issue of "Stewardship Facts for 1959-1960," published annually for ministers and lay leaders, is now available at American Baptist book stores at 30 cents a copy. It is a fine treasury of information and inspiration. Two stewardship sermons (one by Edwin T. Dahlberg), articles for men, women, and administrators of stewardship program, and statistics of giving will make it a useful tool. Every minister should have a copy on his desk and every chairman of mis-



A display of missionary materials in the home of Maude Edwards Dean, of Passaic, N.J., when she entertains at party on home and foreign missions

June, 1959

sionary and stewardship education and of missionary promotion will find it useful. A number of stewardship book reviews and available audio-visuals add to its value. Orders received at 1703 Chestnut St., Philadelphia, Pa.

Summertime Reading

There is no better time for a missionary reading program than the summertime. Put a missionary biography, or one of the many new stimulating books listed in "Friends Through Books," in your luggage for leisure-time reading. Get copies for your reading table at home, or the bedside table in your room, and pick one of them up when some vagrant moments are looking for a worth-while purpose.

The Bible	JUNE James
	JULY Deuteronomy
Book of the Month	AUGUST 2 Kings

James

This literary epistle is in the style of the popular moral addresses of the familiar street-corner preacher of morals in Roman cities. The main themes are the blessedness of enduring temptation; the indispensability of faith in prayer; the kind of respect due to the rich; the necessity of works, as well as of faith; and the control of the tongue.

Deuteronomy

This book is largely a second summing up of the law already found in the Book of Exodus. It is expanded, both in specific laws and in the addition of further regulations. The introduction is a brief résumé of Israel's life as a nomad people, along with an exhortation to be faithful to God. It is well to note the insistence on a single central sanctuary at which alone sacrifice may be offered. The book concludes with a notice of Moses' death.

2 Kings

Like Samuel, Kings was originally a single book, but was divided into two for practical reasons, each portion being about the length of a moderate-sized scroll. It carries the story of Israel from David's reign to the Exile. The Book of 2 Kings continues the story of the divided kingdom, and, beginning at chapter 18, tells the story of the later kingdom of Judah.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

Bible Stories and Pictures for Children

A project in worldwide Christian sharing for boys and girls

A True Story For Boys and Girls

Once upon a time, more than ten years ago, our story begins. It is a story about children, boys and girls just like you, who live in countries all around the world.

It was a few teachers who started things happening. They got together and said, "We have heard that many of the children in the world have never heard about Jesus, or about the Bible, which tells about God and Jesus. We hear that these children do not have Sunday church schools and that they have never seen any kind of Bible pictures. We think that our children would want to help boys and girls in other countries to have stories and pictures about Jesus. . . ."

"But how can we do it? How can such a big job be done?" one teacher asked.

"Surely we can do something if we all work together," another said.

"Yes, but how can children in Canada and the United States share the stories of Jesus and the Bible pictures with children of other lands?" asked the third teacher.

Some of these teachers of children had heard about the World Council of Christian Education. They knew how interested the people in this council were in sharing the story of Jesus with children everywhere. Why, some of the people in this council were teachers of children. So they began to ask, "Could the council send pictures and stories to children all over the world?"

The answer came, "Yes, we could, but we have no money to see that this is done."

A teacher inquired, "If boys and girls all across Canada and the United States would share their offerings, could their money be used to send pictures and stories of Jesus to children in many lands?" Just think of that! Boys and girls in Sunday church schools all across North America would share their pennies, nickels, dimes, and quarters. Their money could send beautiful pictures and stories of Jesus across the seas in ships and planes as a gift from the Christian children of North America.

Now, this is a very unusual story. It is unusual because it does not have an ending. You will help to write the next part of the story. No, you do not write with crayon or pencil. The money that you send helps put *more*

pictures and *more* stories of Jesus in the hands of *more* children in *more* countries of the world.

This story should have a very happy ending. It will, if you, and thousands of other boys and girls like you, send your gift of money for pictures and stories of Jesus for the children of the world.

'Stories of Jesus For Children Everywhere'

Seven of the most significant stories about Jesus that children can most readily understand are included. On the page across from each story there is a beautiful full-page picture, in color, to illustrate the story. The booklets have sixteen pages and are 5×7 inches in size. They are printed in twenty-one different languages. Some booklets are printed with the story pages blank, so that in countries where they are to be distributed the stories may be printed in their own language.

Contents of booklet

Title page: "Jesus on the Mountain" (Matt. 14:23).

"Birth of Christ" (Luke 2:8-20).

"In the Carpenter Shop in Nazareth" (Luke 2:51, 52).

"Jesus and Children" (Mark 10:13-16).

"The Good Samaritan" (Luke 10:30-37).

"Jesus Blessing the Loaves and Fishes" (John 6:1-13).

"The Triumphal Entry" (Matt. 21:1-11).

"The Great Commission" (Matt. 28:16-20).

'Bible-Picture Packet'

You can help boys and girls in Sunday church school of many lands to have beautiful Bible pictures in color.

In your Sunday church school, you see, enjoy, and use beautiful pictures. They help you to understand Bible stories. They show you how Jesus loved children, and the many wonderful things he did and taught.

Here is what can be found in every "Bible-Picture Packet":

Sixteen large teaching pictures in beautiful color, 12"×17", for classroom use. No two pictures are alike. They are very helpful to the teacher.

Twelve sets of small pictures for the boys and girls. Each packet includes the sixteen pictures like the ones used by the teacher, in a small size—3"×4". The packet provides twelve boys and girls with a small copy of the picture

used on Sunday to take home and tell the story to their families.

Special instruction sheet for the teacher. Suggestions are given for the use of teachers in a church school class for children. They guide the teacher in telling the appropriate story to the pictures. They present many ideas and methods for interesting teaching and for reaching boys and girls of different ages.

PACKET 1—OLD TESTAMENT

1. *The Creation*
2. *Abraham's Call*
3. *Abraham and Lot*
4. *Joseph Sent on an Errand*
5. *The Baby Moses*
6. *Moses, the Shepherd*
7. *The Giving of the Law*
8. *Gifts for the Tabernacle*
9. *The Tabernacle*
10. *Stories Around the Campfire*
11. *Samuel and Eli*
12. *David Playing the Harp*
13. *David and Jonathan*
14. *Solomon Dedicates the Temple*
15. *The Finding of the Law*
16. *Jeremiah and Baruch*

PACKET 2—NEW TESTAMENT

1. *Birth of Christ*
2. *In the Synagogue School*
3. *On the Way to Jerusalem*
4. *The Carpenter Shop*
5. *Jesus Begins His Ministry*
6. *Jesus Teaches His Friends to Pray*
7. *Jesus Preaching in the Synagogue*
8. *The Good Samaritan*
9. *Jesus Healing*
10. *Jesus and the Children*
11. *The Feeding of the Multitude*
12. *Zacchaeus*
13. *The Triumphal Entry*
14. *The Last Supper*
15. *The Crucifixion*
16. *The Work Goes On*

How your children can share in the Bible story-picture project fund:

1. How do you share? For each dollar contributed, one of the following can be provided and shipped overseas: a set of twelve booklets, "Jesus—Friend of Children Everywhere"; or, a "Bible-Picture Packet" (No. 1, Old Testament; No. 2, New Testament).

2. How is decision made on sending story booklets or picture packets? These materials are provided through the World Council of Christian Education on the basis of requests by missionaries or overseas Christian leaders. Upon the basis of need, request, and money in hand, shipments are sent out. The Bible story-picture project fund, to which you contribute, provides the resources for making these materials available.

3. Do you make your contribution to the total project? Yes. Preference is that funds be designated for the chil-

dren's story-picture project. From the story-picture project fund, the type of materials *actually* needed and *requested* by various countries may be provided.

4. Can you indicate a country or personally select either pictures or stories? This can be done only in special instances when proper clearance has been made with your denominational, state, or city council. Specific designations may be made to a particular country or place, but it is hoped that leaders will try to promote the idea of *world sharing* through this project.

5. Are these materials available for use in your Sunday church schools? No. By agreement and contract these materials are for overseas distribution only. Write your denominational publishing house for information on pictures and other materials available for your use.

6. How have various groups of children contributed funds for the project? They have contributed (a) through Sunday church school offerings, particularly at the time of mission study and emphasis; (b) through vacation church-school offerings, spon-

sored either denominationally or interdenominationally; (c) through offerings on special occasions, such as birthdays, Thanksgiving, or Christmas.

Slides on Murrow

Have you used the slides of the Murrow Children's Home? The old adage is still true. A picture is worth a thousand words. And to have a whole set of slides, in color, on the activities at the Murrow Children's Home, Bacone, Okla., to show and discuss with children, is worth a book.

You may borrow these slides from Murrow. There is no rental fee. You are asked, however, to pay the return postage and insurance fee on the package of slides. Be sure to request the slides at least four weeks in advance of the time you want to show them.

You could use these slides in your home-mission study units on the theme, "The Church's Mission in Town and Country," or with the third-year primary unit on the Judson graded materials, "Children in America Learn About Jesus," or with the America for Christ Offering next February.

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

1959-1960 Baptist Youth Fellowship Project

THIS YEAR, the World Outreach committee of the Baptist Youth Fellowship is sponsoring the raising of \$40,000 for a camp site in northern Japan, in the Tohoku community.

This will be the sixth year of camping for the Baptists of northern Japan. Most of the campers are from non-Christian homes. In church school they have studied many aspects of the Christian life, but at camp much broader comprehension of the meaning of the Christian gospel has come to them. In addition to fellowship, inspiration, and growing appreciation of God's creation, they have learned the joy of splitting kindling, washing dishes, accepting responsibility, and resolving differences in the context of a family community where Christ is Lord. This is priceless training for the day when they shall establish their own Christian homes.

Many of the young people save all year to be able to attend camp. Campers bring their own rice, two-thirds cup for each meal. This they pour out into a large basket. This blending of the grains of rice in the common basket is a foretaste of the blending of lives in the total camp experience; for by the first evening, the group seems

to be welded into a single purpose and spirit. The climax of this camping experience is realized as they gather around the campfire for their final service and hear the testimony of one young man: "I came here an agnostic; I go home a follower of Jesus Christ."

Opportunity to Share

Let us grasp the opportunity before us to help provide a camp site, so that more young people in Japan may have this same experience. There is no suitable camp site which can be rented north of Toyko. A simple but adequate site would make possible more and better youth camps, pastors' retreats, leadership conferences, and so forth, which would serve to stimulate and strengthen the churches.

The project will officially begin June 1, and will go through June 1, 1960. A filmstrip will be available, free of charge, giving you a picture of the Japanese young people in their natural setting.

Let us help our young people see that through their contributions they will make it possible for Japanese youth to have a Christian camp experience, such as they have had.

Fellowship Guild

Chatting with Chapters

Washington

This picture shows three guild girls who last year earned the degree of the rose. These girls are three of the first four girls in the state of Washington to receive this degree. Our former pastor's wife, Mrs. Phillip Kindel, was responsible for helping them to get the degree. They were members of the Ann Judson (Dorothy Chance) Guild, First Baptist Church, Prosser. Now these girls have gone on to organize a Sallie Peck Guild and are working on their degree of color. Mrs. Fern Reid, our present pastor's wife, is their counselor.

Both chapters worked together and gave a "King for a Night" banquet for their fathers and the other men in the church. It made a tremendous hit with the men. It was a lovely affair.

Arizona

The state Fellowship Guild held its first state-wide rally at the Mesa Church, under the leadership of Nancy Lundgren, state guild chairman, and Mrs. Thomas Kitchen, counselor. They were assisted by girls from the many guilds represented.

The girls presented an interesting program of skits, panels, and devotions. Mrs. E. C. Gates, of Globe, a former missionary to the Indians in Montana and California, showed slides and spoke of the work with these people. A special feature was the presentation and dedication of an Arizona flag to be sent from our guild to the Abbey flag display at Green Lake.

A planning session was held for the state guild house party at Tonto Rim, June 12-14. Enthusiastic responses



Lovely Washington state guild girls

were made to requests for various guilds to participate by preparing name tags, autograph books, table decorations, and undertaking other responsibilities.

California

Twenty-seven counselors and twenty-five guild officers from Santa Barbara Association, Southern California, participated in simultaneous training sessions in Ventura as the Santa Barbara Association Fellowship Guild held its first counselors and officers clinic. The association has nine active guilds, is spread out over an area of 150 miles by fifty miles, and all local guilds were represented.

The clinic started at 9:30 with registration and coffee time, followed by an opening session with both girls and counselors listening to helps and instructions from the association guild officers.

The girls studied guild organization, parliamentary procedure, program planning, and personal evangelism. The counselors studied guild organization, planning programs, problem counseling, budgeting time, organizing work, and personal evangelism.

The day was climaxed by a wonderful challenge brought by Mrs. Bright. At the dedication service women and girls went forward to answer God's call for missionaries in their own com-

munity. It was thrilling to hear the testimonies of women who prior to the clinic had not been active in guild work. Many of our counselors now have assistants, and the guild in this association has taken on a vital ministry of evangelism.

Indiana

The Golden Gleam Fellowship Guild girls, of the Sardinia Baptist Church, held their first retreat at the Southeastern Baptist Camp, Westport. The girls met at the church after school on Friday and were taken to the camp.

The theme "Paths" was taken from the Scripture, "Thy word is a lamp unto my feet, and a light unto my path." During their stay at camp the girls followed various paths: the path to twilight vespers, the path to the dining hall, the path to the chapel, the path to sleepy time, the path of adventure, the path of faith, the path of inspiration, the path of fellowship, and so forth.

The girls all reported a wonderful time. Mrs. Herbert Houze drove her husband's school bus and took the girls to the Sardinia Baptist Church on Sunday morning for worship. Those who aided as counselors and with the program were: Mrs. Herbert Houze, Mrs. Harry Lewellen, Mrs. Clarence Milholland, Mrs. John Milton Evans, and Mrs. Pierce Matheny.

North Dakota

Our state guild breakfast was a wonderful success. About seventy-five girls were there, and everyone really enjoyed it. It was held during our state convention. The Bismark Chapter had all details worked out, and everything moved smoothly. Each girl made her own name tag. Each counselor and girl on the program had a blue tag, with an artificial rose attached. We hope to make the breakfast an annual affair.



Ann Judson Guild, of the South Baptist Church, Rhode Island, at a recent party. The girls are planning to attend the state guild house party this month at the campsite. This is a very, very active guild group



The Carrie Sprague Stuart Guild, of Union Baptist Church, New York. The girls conducted the commitment service 'I Gratefully Pledge Myself.' Guild counselor is Mrs. Albert Miller, and she is assisted by Mrs. Don Courtright. Mary Chuch is chairman of this active Ann Judson chapter



Ann Judson Guild, of Fairway Park Baptist Church, California. The new chapter is named after Pearle Rold, our missionary to Alaska, who was their guest at a special luncheon. Pastor of the church is E. Paulsen



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

You've Got the Whole World in Your Hands

By RUTH SWANBERG ROHLFS

WE HAVE GONE to P.-T.A. meetings, to evening workshops, Saturday forums, down one street and up the next ringing doorbells, and informing ourselves and others of the need that exists across the breadth and length of our fair land. We have learned that we need more school space, more equipment, and more teachers for more students than we ever before dreamed possible.

Some of us have been increasingly conscious of the student tidal wave swelling up to inundate the educational shore. In one more year this tidal wave is going to hit our colleges. The babies of war years are now poring over college catalogues. With panic in their hearts they anxiously read the articles which predict the increasing selectivity of college admissions.

Instinctively and traditionally, women are interested and concerned when it comes to problems of education. A century ago, as they ventured forth into work experiences outside the home, teaching was one of the few acceptable areas of employment into which women could move. And whenever pioneering groups advanced to new frontiers and began their brave little communities, the women agitated for the early establishment of schools. This mothering of the young, the teaching of future citizens in day and Sunday church school, as well as in the home, has been carried by married and single women with equal zeal and faithfulness.

Our attention now is drawn to the phenomenal number of today's youth who are moving forward to claim advanced preparation for life. We are in a period when we may expect to see college rolls triple.

CHEC, a Plus

Higher education in general is struggling to meet the demands. But we look to Christian higher education to provide a plus. It is the church-related colleges and the denominational student centers adjacent to state colleges and universities which are privileged to help establish a religious frame of reference for education. We want our young people to leave college, not thinking that the state, the nation, or the Government is the end of man, but

rather that God is the end of man. This should be the unifying springboard of all learning.

Faculty loyalty oaths to our Government have dubious value if the one making it is guided by materialistic standards of personal or political motivation. Any opportune means might be considered justifiable for such a person's material ends. However, maybe a different kind of loyalty oath would have validity for the teachers in Christian colleges. We long to have the minds of our youth stimulated by faculty members committed to a loyalty beyond nation—to God as revealed through Christ.

Able and articulate Christian teachers produce creative, courageous students who in turn become purposeful and dynamic adults. They combine outer effectiveness with inner serenity in the midst of civilization's increasing tensions. They can relate Christian values to the conflicts of society, tending to prevent the emotional instability becoming common in our time.

Our churches are involved in Christian higher education. For as long as there are children, we are in debt for the best education our efforts directly



Your support of CHEC will help to strengthen American Baptist student work on campuses across our country. Sixty-four American Baptist university pastors provide an 'on campus' ministry, and fifty-eight work with our Baptist students and faculty members in college-town churches. You have the whole world in your hands. Will you accept the challenge today?

or indirectly can provide. We are dependent upon Christian higher education for much of the recruiting and training of our future lay and ministerial leaders. Also, we feel compelled to go beyond ourselves to assist in furnishing Christian leadership to society at large. Our neighborhoods and summit conferences alike need the clear, unselfish thinking of the trained Christian who gains strength and direction through meditation and prayer.

Past and Present Problems

Many factors combine to make our current plight acute. The depression of the thirties not only kept down the birth rate and made it difficult for the youth of that day to enroll for higher education, but also diminished the financial support of our colleges and universities. Expansion of facilities was not needed, costs of improvements and repairs were cut, only necessary personnel were maintained.

The succeeding war years of the forties brought general prosperity, but for the most part our young people were involved in the war effort. Individual giving was stepped up—but in the direction of emergency service, community and national demands. Even as the pressures from this source relaxed, materials and labor were not available and fear of another depression haunted forward-looking plans. Young faculty prospects turned to other vocations, leaving an inadequate supply for the years to come. Therefore, the exigencies of the past two decades caused us to be abnormally unprepared during the present one for the tidal wave of educational need now facing us.

The greatest gift of God and the most precious resource the world has ever known, or will possess, is the mind and spirit of man. Flexible and eager, it now stands before us awaiting our impulse—to give and to train, or to reject and waste.

These are not the facts and figures of the Christian Higher Education Challenge (CHEC). They are being ably presented through *Missions*, the *Crusader*, the pulpit, and many statistical reports. The anticipated \$7.5-million for the strengthening of our American Baptist colleges, seminaries, student centers, and scholarship program sounds diminutive compared to many national budgets, but it has been carefully planned for maximum usefulness. Rather, here is our awakening to the realization that the future of the world is in our hands.

It is said that our beliefs, deepest concerns, and fondest desires are revealed and tested by where we invest our money. Will we invest in Christian higher education? CHEC offers this opportunity.

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

Greater Works Through White Cross

By MARY L. FARNSWORTH

[Setting for program: The letters spelling White Cross may be made for use on a flannelgraph. The development under each letter may be handled by a different person. For longer program, read Scripture and additional information in parentheses.]

SCRIPTURE: "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (Heb. 13:16 R. S. V.).

PRAYER: [By leader, for mission work around the world.]

LEADER: As we spell out the letters in White Cross, we want to show some of the things our White Cross work has done, and to become aware of the need for more materials.

LETTER W: *W* stands first for all the women of the American Baptist Convention, who do the White Cross work because they love God and want to help spread the gospel around the world. [Read Matt. 7:12 R. S. V.] *W* also stands for *when*. Officially, White Cross work was born on May 19, 1919. Actually, as early as 1849 records show that instructions were given on how to ship the boxes and barrels to home missionaries (*White Cross Manual*, p. 3).

LETTER H: *H* stands for *how*. How do we know what to send and where to send it? Missionaries on the foreign fields and in the homeland are sent requisition blanks on which to request their needed supplies for the coming year. When these lists are received at the headquarters of our American Baptist Home and Foreign Mission Societies, they are allocated to the states and in turn to the women's societies to be filled. Do you realize that nearly twenty-four tons of White Cross supplies were shipped overseas in 1957 from our two shipping centers, and that the women shipped direct to the home-mission fields a total of over eight tons? [Read James 1:22.]

LETTER I: *I* makes us think of our islands which receive White Cross supplies. These are the Philippines and Puerto Rico. [Read *Overseas Bulletin*, August, 1958, pp. 3-4; *Missions*, October, 1958, pp. 17-18; *Overland Bulletin*, May, 1958, pp. 2-3.] Other Latin American countries are not privileged to get White Cross supplies because of the high duty required. The letter *I* also stands for *Indians*, among whom the witness of our missionaries, strengthened by White Cross, is a

wonderful part of our home-mission work. In addition to many kinds of program supplies, we send patchwork quilt blocks by the hundreds. These are used by the Indian women for quilt making, skirts, and many other colorful items (*White Cross Manual*, p. 26). At an afternoon sewing meeting on an Indian field, the missionary has opportunity to witness through Bible reading, prayer, and personal conversation (*Overland Bulletin*, May, 1958, pp. 1-2. [Read Matt. 25:40.]

LETTER T: *T* is like a cross. It must tell the good news of the sacrifice of our Christ on the cross for the salvation of the world. Jesus himself gave the Great Commission. [Read Matt. 28:19-20.] We cannot all go personally, but White Cross is one way of helping, for our gifts help to make friends for Jesus.

LETTER E: *E* means *empty shelves* and *empty hearts*; that is, if we do not provide the tools for the missionaries to use in teaching, developing leadership, healing sick bodies, and witnessing for Christ. (*Overland Bulletin*, May, 1958). No one else is given our quota. So we must not fail to complete the responsibility which we have accepted. [Read Prov. 20:11.]

LETTER C: *C* is the initial letter for *Christian centers*. In our Christian centers there is need for many supplies for Sunday church schools and for weekday programs of great variety. Christian centers are for the children of America, who live in large cities and who do not have adequate facilities for recreation. Christian centers need materials for crafts, clubs, cooking and sewing classes, and for vacation church schools. All the centers work with *all* the people near to them, whatever their background may be. Thus, those who come to the center learn brotherhood and neighborly concern. We are co-workers with the missionaries when we pack our love and prayers into the boxes as we prepare them. [Read Luke 24:46-47.]

LETTER R: *R* stands for reading. "Red and yellow, black and white, all are precious in his sight." This children's song reminds us that we help the children of the world in special ways through our White Cross quotas. In our land of plenty, it is hard to realize that scissors and crayons and paper and books are not commonplace to children overseas. In some areas,

the missionaries must make and print their own materials for vacation church school, translating the Bible stories into the language of the people that all may read. [Read Luke 18:16.]

LETTER O: *O* is for the two wide areas we serve, *overland* and *overseas*. Overland means our quotas which we send to our home-mission stations, including Alaska and Puerto Rico, to Christian centers within the United States, and, also, for our work with Indian Americans and for The Mather School. We feel especially near to the children in the home at Kodiak, Alaska, as the women adopt a child and supply a complete outfit of clothing for the year. The Christian center at Cordova and our gospel boat, *The Evangel*, spread the news of Christ to many in our forty-ninth state. Our overseas quotas of White Cross work are sent to our foreign-mission stations in Assam, Bengal-Orissa, South India, Burma, the Philippines, and the Belgian Congo.

LETTER S: *S* stands for our *sales house* at The Mather School in Beaufort, S.C. Income from the Sales House affords a unique living endowment for this school of approximately one hundred Negro girls. Some of our quota goes for the needs of the girls and for the school itself. The rest is sold in the Sales House to people who come from the surrounding area to buy the good used clothing at minimum prices. There is need for a steady flow of White Cross boxes if this community service is to continue. Many lives are touched for God through articles we no longer need. "Share what you have" from our key verse certainly applies to this situation (*Overland Bulletin*, May, 1958, p. 1).

LETTER S: *S* also stands for *South India* where we can once more ship medical supplies to medical centers in Hanumakonda, Nellore, Ongole, Ramapatnam, Vellore, and Podili. Our missionaries write that they are happily anticipating "good" muslin bandages and rubber gloves that will stand up under hard usage. A reopened hospital in Kengtung, Burma, received supplies for the first time in 1958 (*Overseas Bulletin*, August, 1958, pp. 2-3). [Read Matt. 24:14.]

LEADER: With the letters included in *White Cross*, we have spelled out what it means when we women at home care enough to help our missionaries to spread the good news of the saving grace of our Lord and Savior, Jesus Christ. As the *White Cross Manual* reminds us, the work is "thrice blest." It blesses the people who receive the gifts; it blesses the missionaries; and it blesses the women who prepare the materials. Listen again to the words in Hebrews 13:16. [Read key verse.]



AMERICAN BAPTIST MEN Monthly Fellowship Program

FOR AUGUST

Finding God Anew in Stewardship

**Scripture: Leviticus 23:9-10, 14; Matthew 6:24, 33; 23:23;
1 Corinthians 16:1-2; Psalm 24:1; Haggai 2:8; Malachi 3:7-10**

Purpose of the Program

A growth experience for the men of the church is the purpose of this program. Men should be led constantly to improve their personal relationship with God and their understanding of him. It is through the Christian witness of other men and open discussion that the hearts and minds of men open for a new and rich experience.

For the Devotional Leader

The devotional period for this meeting should develop the theme of stewardship. Assign two men to read the Scripture passages listed above. Encourage them to have the various places in their Bible marked, so that they can easily be found; and to practice reading the Scripture aloud beforehand. As part of the devotions, ask two other men to give three-minute tithers' testimonies. These should be brief and to the point, stating the tither's own experience. Use a stewardship hymn, such as "Take My Life and Let It Be," and close with a circle of prayer.

For the Program Chairman

This meeting should be planned with much prayer and interest. All men can participate in this program, but your leader should be carefully chosen and asked well in advance. He should be a man familiar with the church finances.

The fellowship chairman will need to give special attention to getting the men out to this meeting, inasmuch as it is a summer program. A cold supper (ham, potato salad, beans, apple pie) served on paper plates, to cut down the cleanup to a minimum is in order. If it is convenient to do so, this meal might be served outdoors on the church's back lawn or driveway. Move back indoors, however, for the program. At least two weeks in advance get your telephone squad on the job to contact all men of the church. This topic should be of interest to many who are not intimately familiar with the church's finances. It may be too warm for any active recreation, but the committee should provide a cool

drink after the meeting, so that as many men as wish to may gather for fellowship, and, perhaps, still further discussion of the matter of tithing.

The growth chairman will be responsible for the devotional period as outlined. You ought to have on hand one or two leaflets on tithing for distribution to stimulate thinking during the supper period. Write to: Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa. for samples. Be sure you do this far enough in advance to allow time for delivery before the date of your meeting.

The action chairman should be prepared to report on how many youngsters and young people the Men's Fellowship were able to assist in sending to denominational camp, if this was a project of your group. Also, if a delegate from your Men's Fellowship was in attendance at the National Lay-

NATIONAL LAYMEN'S CONFERENCE

Green Lake, Wisconsin

July 18-25

Hear outstanding speakers:

■ A Stanley MacNair, daily Bible teacher, is pastor of University Baptist Church, Seattle, Wash.

■ Gordon M. Torgersen, Sunday preacher, is pastor of First Baptist Church, Worcester, Mass.

■ Evening speakers: G. Keith Patterson, president, American Baptist Men; Mrs. Blanche M. Hodge, president, American Baptist Convention; Roger Fredrikson, pastor, First Baptist Church, Sioux Falls, S.Dak.; C. Elroy Shikles, pastor, First Baptist Church, Denver, Colo.; August M. Hintz, pastor, North Shore Baptist Church, Chicago, Ill.

Special music under the leadership of Joe Barclay.

Registration fees: \$7.50 an individual adult; \$5.00 a family member; children 3-11, \$2.00—total registration a family not to exceed \$20.00.

Registrar

American Baptist Assembly
Green Lake, Wis.

men's Conference, he should be prepared to give a brief report to the group. If the Men's Fellowship assisted financially in making his trip to Green Lake possible, then this ought to be a part of his report, and he ought to encourage the group to do the same thing for another person next year.

Program Outline and Helps

Supper.

Report—action chairman.

Devotions.

Quiz.

Talk—"What the church does with my money."

Discussion of quiz questions—leader.

Summary of quiz—statistician.

Conclusion—leader.

Closing prayer of dedication.

The leader should be prepared to speak for five minutes on the subject "What the church does with my money." A review of the present church-giving will provide needed information for answers to the quiz and information for the talk. Thorough preparation will equip the leader for skillful guidance of the group to some basic understanding of the subject. Another man good at figures should be asked to act as statistician to compile and summarize the results of the quiz.

Quiz Questions—The listed questions are to be read by the leader, asking each man to write his answer on a supplied 3 x 5 card (no names used).

1. How much do your children give for their offering at church school each Sunday?

2. How much should each adult person attending church school give to that offering each Sunday, to balance the church-school budget?

3. What is your estimate of the percentage of loose church offering in relation to the total?

4. What fraction of your income do you give to all causes?

5. What fraction of your income should you give to all causes?

6. Is this figured before or after taxes?

7. Should you pay your debts before giving?

8. Is the tithe a debt (to God)?

9. Giving to the church is for the purpose of paying the pastor's salary, paying church expenses, supporting missions, and so forth. True or false?

Conclusion—To bring the meeting to a close, the leader will have an opportunity to guide the group to a four-point conclusion: (1) God, the Creator, owns everything; (2) God has told us to return the tithe and first fruits to him; (3) if we do not, we shortchange him and ultimately ourselves; and (4) here is a place where each man can act and experience personal growth.

News FROM THE BAPTIST WORLD MISSION

PHILIPPINES

All in a Day's Work

Our life here in the Philippines is a busy one. Currently we are engaged in language study, and Shellie is teaching the girls by the Calvert Method. She has preached in one of our largest churches and has two other engagements for the future.

I have taken part in five large meetings and have preached in several churches on Sunday. When possible, the whole family goes with me on Sundays. One such trip was to Magallon Baptist Church. We arose at 5:00 A.M., left home at 7:00 A.M., and arrived in time for the 9:30 A.M. service. The road in places was cobblestone and very rough. After church we had dinner in the parsonage. The pastor and his wife, Rev. and Mrs. Jacob Delfin, are graduates of the school of theology, Central Philippine University.

In the afternoon we drove with the Delfins to a small church near Mt. Kanla-on, an inactive volcano. It was a very hot and dusty ride. When we arrived at the church we found a small group of Christians who had gathered to greet us. The Christian worker was a young girl, a graduate of our Baptist Institute here in Bacolod City.

Inspiring Story

The story of their small church was inspiring. Many of the Filipinos believe that evil spirits dwell in trees. The Bobog tree is left standing because of the belief that it is the abode of evil spirits. But these Christians had cut down three of these trees and out of them had erected a lovely church building.

Harold Blatt, two Filipino leaders, and I recently made a three-day trip to the mountains of Southern Negros. We left at 5:00 A.M. and arrived at the foot of the mountain at 3:15 P.M. A group of Christians met us and guided us to where fourteen of our mountain churches were holding their annual meeting.

Our transportation up the mountain consisted of three horses, an Indian cow, and one carabao. Three carabao sleds carried our equipment, which included a generator and projection equipment. The trip took nearly three hours. We were the first American Baptist missionaries to visit our work there and the evident joy of our presence was worth the arduous trip. We took turns preaching.

The house in which we stayed was

the center of operations for the conference. All the food was prepared there—two carabaos, three pigs, one goat, and many chickens. We carried our own drinking water, because of the danger of dysentery.

The churches have no trained leadership, except one mountain worker who is a graduate of our Baptist Institute, but there is evident spiritual growth and their simple faith was a joy to behold!

Babies Dedicated

Emilio Lapatha, our promotional secretary with whom I work closely, dedicated eighteen babies, and married a young couple—all by kerosene lantern. There were about two hundred delegates altogether.

We arose Friday morning at 4:00 A.M. and blew the conchshell so that our guides in a neighboring barrio, or village, would bring our beasts of burden. We arrived in Bacolod at 11:30 P.M., having traveled a total of 360 miles.

GLENN BOICE

BURMA

Church Looks Ahead

"Let me show you some of the blessings that have come to us since 1952, when we rebuilt our war-torn church." These words introduced a tableau on Loyalty Sunday at Immanuel Baptist Church, Rangoon, when our church counted the blessings of the past eight years and introduced a five-year plan that will lead up to the 150th anniversary celebration, in 1963, of Adoniram Judson's arrival in Burma.

Just as Baptists in America are participating in the program of the Baptist Jubilee Advance, Baptists in Burma are planning a program of forward thrust as we commemorate our heritage of the past 150 years. Immanuel Church hopes to join this thrust in a vital way.

Downtown Church

Immanuel is a large downtown city church with five congregations: English, Indian, Burmese, Karen, and Chinese language groups. As missionary pastor, I work with the pastors' council, which coordinates the work of the five groups.

One of the blessings enumerated on our Loyalty Sunday was our fine building, which was rebuilt after the war through sacrificial giving here in Burma and a generous gift from American Baptists. Another blessing was the strong spirit of unity which our five groups have developed as they work together through the pastors' council, an interchurch council, and an interchurch youth council.

The work of the youth council is especially exciting. It includes leadership training, and, in recent years, an all-Immanuel youth camp, which was attended last year by about seventy-five young people.

Our Sunday schools have grown until we have seven hundred pupils.

What of our leadership training? In recent years, two of our young people have completed seminary. One now serves in the Philippines, and the other is executive secretary of the interdenominational United Christian Youth Program of Burma. Four young people are now in seminary, and several are preparing to enter. A Timothian group, young people who wish to enter church vocations, now has about eleven members.

Finally, we have a good financial



Baptists of Burma depict in colorful pageant blessings of the past and challenges of the future at Immanuel Church, Rangoon. R. E. Brown, pastor

MISSIONS

picture. The budget of the English congregation is almost double what it was in 1952, and our benevolence giving is more than a quarter of our total giving.

Five-Year Plan

What of the future? It was Judson's aim to leave a church of one thousand members. Actually, he left a church much larger than this. We want to approach the Judson sesquicentennial, carrying forward what began so well. Our five-year plan will emphasize evangelism, stewardship, and leadership training. One of the great tasks of evangelism, now as in Judson's time, is to adjust to contemporary needs.

At our downtown location we keep our church doors open seven days a week and offer everything from badminton and table tennis to English classes, drama, religious films, and a prayer room available to all. It was through such programs that our Chinese youth group grew from seven to fifty members, two Buddhist priests accepted Christ and entered our Burmese seminary to train for the ministry, and many friendly contacts were made with people of other religions. Every contact is a bridge that may one day lead someone to Christ.

We also are concerned about the fact that Rangoon is rapidly developing suburban housing areas and industrial centers. In recent years, Immanuel Church helped develop a church in Kanbe, an area in the city's outskirts. Recently, the Government converted great stretches of rice lands beyond Kanbe into a vast housing area, and thus provided the church with a wonderful opportunity for evangelism. We now have an ordained pastor and a self-supporting church in Kanbe. We hope to work with other Rangoon churches to open new centers of worship in the expanding housing and industrial areas.

To Stress Stewardship

As for stewardship, a church deacon recently inspired me greatly. "Baptists in America," he pointed out, "gave us \$40,000 to help rebuild our church after the war. We can't repay that money to America, but we should have a goal to give that much to missions." Since 1952, our benevolences have totaled an amount equal to more than a quarter of the money received from American Baptists. With that beginning, our goal is to give as much to others as American churches have given us.

The last goal, leadership, is tremendously important to me as a pastor. I am eager for young nationals to take over the whole program of the English congregation, as they are do-



Robert Sommerville (left), newly appointed to work with university students in France, and Henri Vincent, head of French Baptist Federation, with Mrs. W. E. Woodbury, wife of Pennsylvania director of evangelism

ing for the others. We also are proud that many of our young people, in addition to those in seminaries, are preparing for medical and teaching careers. Recently, we recognized doctors, nurses, and trainees on a Hospital Sunday. I took twenty copies of the Book of Psalms to give out, but I found in that particular congregation more than thirty training for medical work.

Pray for us that we may attain our goals here, even as Baptists in America work to reach other goals, all aimed toward advancing the cause of Christ.

RUSSELL E. BROWN

FRANCE

New Conference Center

Just as American Baptists will meet this summer at Green Lake, Wis., so Baptists in France will gather in Pierrefonds in northern France at a conference center all their own. This summer's program will attract mostly young people, but the new center is fast becoming a focal point for Baptists throughout France, just as the assembly at Green Lake attracts American Baptists from coast to coast.

Excellent Location

Baptists in France, few in number and somewhat scattered, had long needed a place to meet and help strengthen one another in faith and work, but for many years it seemed beyond reach. Edwin A. Bell, European representative of the American Baptist Foreign Mission Societies, encouraged us to establish a national Baptist center. Through the help of the Foreign Societies we were able to purchase a house with adequate grounds. At La Clairiere, or "Clearing in the

Woods," we found many advantages.

Pierrefonds, only fifty miles from Paris, is in northern France, where the majority of our Baptist churches are located. It is a picturesque old town, dominated by a medieval castle of great historical interest. And the property, though not too large, borders a beautiful national forest, which is perfect for hikes and games.

The house was in good condition when we bought it in 1957, and so we put it to use that very summer. We had known from the first that it would need enlarging, and the official opening of the center in the spring of 1958 proved the point. The more than five hundred people who came for the event were forced inside the house by cold, wet weather. There were people in every corner, trying to keep warm by drinking coffee and singing.

Center Enlarged

Spurred on by this experience, last summer La Clairiere was enlarged. We not only enlarged the center, but also enlarged our circle of Christian friends. An international work camp was attended by about thirty young people from seven different nations, and the major construction work on a thirty-bed dormitory was completed by the campers. La Clairiere will continue to serve young Baptists not only in France but throughout Europe at such international gatherings.

ROBERT SOMMERVILLE

PUERTO RICO

Tour Mission Fields

Starvation in Haiti contrasts sharply with growing prosperity in Puerto Rico, but American Baptist churches increase in strength and numbers in both countries. These were some impressions received by the twenty-five American Baptist pastors and laymen who recently visited the Caribbean on a missionary observation tour and preaching mission, sponsored by the American Baptist Home Mission Societies.

In Puerto Rico, tour members lived in the homes of twelve pastors for four days. The pastors conducted sightseeing tours and visits to mission work, and tour members preached in the churches.

During the visit to Puerto Rico, members attended the sixtieth anniversary meeting of the Puerto Rican Baptist Convention. This same meeting also marked the first anniversary of the newly organized autonomous Puerto Rican Baptist Convention, under the leadership of Oscar Rodriguez, the first executive secretary.

From scenes of celebration and feasting, the tour members went to

(Continued on page 44)

SERVING THE WORLD FROM GENERATION TO GENERATION



Adoniram Judson
Missionary to India and Burma
Class of 1810



Clifford Kyaw Dwe
Baptist Student from Burma
Class of 1959

Clifford Kyaw Dwe from Rangoon Burma is a direct descendant of one of the Burmese converted by Adoniram Judson. He and Maung Maung Han from Moulmein, Burma, are among the 14 students from overseas now studying at Andover Newton, soon to join the 129 nationals and missionaries trained at Andover Newton now serving in 33 countries around the world.

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*aλ**

- Dr. John L. Clark, aged 92 and almost blind—reads and writes by focusing light on a single word at a time.
- He memorizes Scripture—writes often to old friends ... to one bereaved, he sends comfort. With another, he shares a good joke.

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Puerto Rico

(Continued from page 41)

scenes of literal starvation in Haiti. A drought during the normal rainy season caused the crops to dry up.

At the American Baptist hospital in Limbe, Haiti, the pediatrics ward was filled with children suffering from malnutrition. They can be saved through proper medication and food, but many children in the Haitian villages are starving, without any aid.

A high point of the Haitian tour was the dedication service for the new building at the First Baptist Church, Cap Haitien, where C. Stanford Kelly is pastor. The building was debt-free when dedicated. It was built with a minimum use of the loan granted for that purpose from the American Baptist Home Mission Societies.

JAPAN

College of Theology

Our worship service was over and the faculty of Kanto Gakuin University, Yokohama, had gathered for dinner. As we nibbled tasty bits of beef, still sizzling from the heat of skillets on charcoal braziers, the university president, Genzaburo Shirayama, was called to the telephone. In a few moments he was back, his face wreathed in smiles, to make this announcement: "The Japanese Ministry of Education has approved our application to establish a fully accredited college of theology."

This means that Kanto Gakuin now has three colleges: economics, engineering, and theology. The university is taking its place alongside Japan's leading Christian schools, and Baptists in Japan now have a recognized seminary, one of four accredited colleges of theology in Japan.

Replaces Institute

The accredited college replaces the Institute of Christian Studies, which was started after the Second World War. Back in 1884, Missionary Albert A. Bennett opened the first American Baptist-sponsored seminary in Japan, with five students. Since 1900, much of the contribution of American Baptists to theological education in Japan has been in interdenominational schools. The Institute of Christian Studies was founded in 1950. Until the institute could be accredited, it had to fit into the university somewhere, and so it had been a part of the college of economics. The institute's program had been a five-year course, the first three in general education and the last two in theology. But the graduating student received a diploma in economics, hardly the choice of an aspiring young pastor.

(Continued on page 46)

MISSIONS

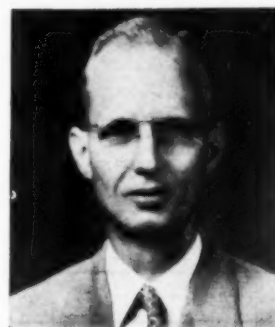
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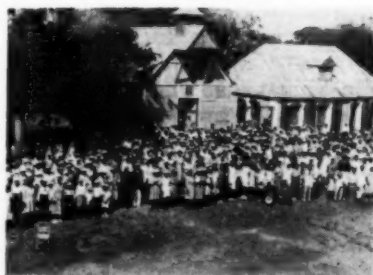
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Haiti, Listening to the Gospel



Cuba, Guantanamo Church



*Puerto Rico, Installing new
Convention President*

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The Baptist Convention of Puerto Rico reorganizes to accept major responsibility for initiative and support of missionaries and program.

Haiti and Cuba both report evangelistic progress in the midst of political turmoil and economic uncertainty.

Baptist Hospital, Managua, installs X-ray therapy machine, becomes major center in Central America for cancer treatment.

Two schools in El Salvador train leaders for churches and the community.

Churches in Latin America	308
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Baptisms in a year	3,926
Total church membership	53,931
Total school enrollment	11,043
Contributions of our Latin America churches	\$539,430



*Mexico, Villa Guadalupe,
Baptist Church*



*Nicaragua, First Baptist Church
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*El Salvador,
Sunday school children*

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Japan

(Continued from page 44)

The upward climb to meet the rigid accrediting standards of Japan's Ministry of Education was a slow one. Little by little the library was increased to the required eight thousand volumes, but then the requirement was raised to ten thousand. Books were donated by American Baptist seminaries, chief among them Berkeley Baptist Divinity School and Crozer Theological Seminary. The American Baptist Foreign Mission Societies appropriated money for books, aid was given to build a \$27,000 seminary building, and additional missionaries were assigned to teach at the institute.

An inadequate teaching staff, however, was a major deterrent to securing accreditation. There were not enough Japanese Baptist scholars to staff the entire school. After twice failing to meet the requirements, teachers of other denominations were asked to join the faculty. The response produced some of the best-known Christian scholars in Japan. Included in this group are Zenta Watanabe and Takedo Yamanaga, who will serve as lecturers. Dr. Watanabe, a 74-year-old faculty member of the Episcopal St. Paul's University, Tokyo, is dean of Japanese pastors; Dr. Yamanaga is president of Japan's oldest Christian school, the Ferris Girls' School, founded by the Dutch Reformed Church and now related to the United Church of Christ. Shiro Murata, who will become full-time professor of Old Testament, is the former president of Meiji Gakuin, a Presbyterian-Reformed school, Tokyo. He now teaches in Union Seminary, Tokyo, and is pastor of a Yokohama church.

Baptist Course Required

The new college of theology, like the other two colleges of Kanto Gakuin, will be open to students of any denomination. But the *Baputesuto Koza*, or Baptist course, will be required for any student enrolling from a Baptist church or planning to enter the Baptist ministry. All students will be introduced to Baptist influence, and Baptist students, in turn, may enrich their own experience by studying with men of other traditions.

In its short history, the institute graduated about two dozen young people, all but one of whom are serving in churches and Christian schools. As an accredited college, the school's contribution should be increased.

The task is not complete. More funds and personnel will be needed. Only the fullest support and dedication of Baptists both in America and in Japan can meet the unprecedented opportunities of witness in Japan.

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256. <i>Dedicated Men</i>	30 min.
248. <i>The First Step</i>	30 min.
258. <i>Forward with Christ</i>	30 min.
327. <i>Forsaking All Others</i>	15 min.
232. <i>The Guiding Star</i>	30 min.
234. <i>Honor Thy Family</i>	30 min.
236. <i>In His Name</i>	40 min.
237. <i>Love Thy Neighbor</i>	30 min.
244. <i>No Other Gods</i>	20 min.
242. <i>Return to Faith</i>	20 min.
233. <i>Rim of the Wheel</i>	27 min.
247. <i>Rolling Stones</i>	28 min.
230. <i>Talents</i>	37 min.
294. <i>That They May Hear</i>	30 min.
241. <i>Unto Thyself Be True</i>	20 min.
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175. <i>Simon Peter, Fisherman</i>	32 min.
127. <i>Journey into Faith</i>	34 min.
125. <i>A Certain Nobleman</i>	20 min.
140. <i>Jairus' Daughter</i>	27 min.
152. <i>The Rich Young Ruler</i>	27 min.
150. <i>The Unfaithful Servant</i>	20 min.
128. <i>The Prodigal Son</i>	22 min.
126. <i>Child of Bethlehem</i>	22 min.
151. <i>The Calling of Matthew</i>	28 min.
134. <i>Blind Beggar</i>	30 min.
129. <i>No Greater Power</i>	24 min.
130. <i>Who Is My Neighbor?</i>	30 min.
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Club Talk...

By **FRANK A. SHARP**
Business Manager

The Highlands Baptist Church, South San Francisco, Calif., George W. King, pastor, was formally organized on January 7.

For the present, church services are being held in a near-by school building, until the church can secure its own sanctuary.



Wasting no time, one of the first actions taken by the infant church was to adopt our Every Family Subscription Plan.

The amazed and pleased editorial staff of MISSIONS read the following in a letter received a week after the church was organized:

"We are a new church, having been formally organized just last Sunday, after meeting together as a fellowship for one year. We now have fifty-five members, with twenty-two family units.

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The Community Church, Juniata
Kilgore Baptist Church, Kilgore
Emmanuel, Mead
First Baptist Church, Oxford
Peru Baptist Church, Peru
Ragan Baptist Church, Ragan
Prairie Union Baptist Church, Stella
First Baptist Church, Tekamah
Osco Baptist Church, Upland

Nevada

Stewart Protestant Church, Stewart

New Hampshire

First Baptist Church, Etna
First Baptist Church, Hudson

New Jersey

First Baptist Church, Montclair
Moorestown Baptist Church,
Moorestown
North Orange Baptist Church,
Orange
Osbornville Baptist Church, Os-
bornville
First Baptist Church, Pedricktown
Gethsemane Avenue Baptist
Church, Woodbine

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Sand Lake Baptist Church, Averill
Park
Borough Park Baptist Church,
Brooklyn, N. Y.
First Baptist Church, Brooklyn,
N.Y.
Baptist Church of our Saviour,
Buffalo
Dearborn Street Baptist Church,
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(Continued in next issue)

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